

2-1-1992

Evangelical Visitor - February, 1992 Vol. 105. No. 2.

Glen A. Pierce

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Recommended Citation

Pierce, Glen A., "Evangelical Visitor - February, 1992 Vol. 105. No. 2." (1992). *Evangelical Visitor (1887-1999)*. 2573.<https://mosaic.messiah.edu/evanvisitor/2573>

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evangelical

VISITOR

February 1992



*The fear of the
Lord is the
beginning of
wisdom,
and knowledge of
the Holy One is
understanding.*

Proverbs 9:10

The calendar says it is still winter, and so the question in the title may strike you as untimely at best. But not if you, like me, have gardening in your blood.

To state that gardening is in my blood is to employ a figure of speech, but in my own case it helps to explain the otherwise unexplainable. As a youngster, I was frequently assigned to pull weeds in my dad's large garden lot. I didn't like it much when we worked together, but I absolutely hated it when I had to pull weeds alone. I despised the garden: despised the dirt that got under my fingernails, the hot sun, the humidity, the endless bending over. I hated hoeing corn and picking cucumbers and shelling peas. I hated everything about the garden.

After such wretched childhood experiences and later, more than a decade in my life when I refused to put my foot in anyone's garden, how do I explain the fact that now I welcome the yearly ritual of spading my backyard plot and watching my garden grow? The explanation that makes most sense to me is to say gardening is "in my blood." A biblical way of saying it is that gardening is one of the things humankind was created for.

Let me push this idea to what some will consider extreme lengths by insisting that a return to our gardens is necessary if we are to recover much of the in-God's-image humanity we have lost, if we are to keep our world from becoming uninhabitable.

How can I make a case for such a statement? The place to begin is in the beginning. "In the beginning," says the book of Genesis, "God created the heavens and the earth." Then follows a magnificent recital of creation with the repeated refrain, "And God saw that it was good." Into this good creation comes the human creature ("male and female God created them"). Creation is now completed and God pronounces it "very good."

What is the place of the man and the woman in such a wonderful world? Genesis tells us that God said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground" (Gen. 1:28).

The key word here is "dominion." One interpretation of this word is that humanity has been given absolute control over the created world. Some critics of the Judeo-Christian tradition have said that this passage of Scripture is what led to all the problems we have today with a blighted environment. When people thought they had been given dominion over the earth by God, runs the argument, they ruthlessly asserted themselves against nature by leveling forests, polluting rivers, and fouling the atmosphere.

But "dominion" as it is used in Genesis does not condone exploitation or abuse. Instead, it means securing the well-being of all the creatures

and bringing them to the fullness of their potential.¹

Furthermore, in its dominion over nature, humankind is required to "image" God, to carry out authority just as God does. So we must ask: How does God exercise dominion? For the display of God's own power, for the sake of meeting God's own needs? No. God's rule is always for the sake of God's subjects, God's children. The dominion of God is nothing other than God's love, expressing itself in order.² So we see that when God gave the man and the woman dominion over the earth and its creatures, God intended that this dominion be expressed as loving care of the natural world.

But we have to be careful what we mean by "loving care." It is easy to get sentimental about nature, to picture burnished bronze sunsets, to conjure up visions of lazy days spent fishing on the lake, to speak of the "simple life" of country folk.

Actually the world of nature is a nice place to visit, but a hard place to live in. Dominion, even when we define that word as loving care of the earth, does not mean going about "with a watering can showering blessings on weeds and flowers alike!" Only those who have never encountered nature's own violence could suppose that nature "left to itself" would be wonderful.³

In the second chapter of Genesis, there is another account of creation: "the Lord God took the man and put

How does your garden grow?

When he isn't tending his garden, Kenneth L. Gible co-pastors the Arlington (Va.) Church of the Brethren.

by Kenneth L. Gible

him in the Garden of Eden to work it and take care of it." Work is thus part of the divine plan; the human creatures have a vocation, and God is prepared to entrust the garden to them. Each creature has its special needs; and even the ground itself must be cared for. If not, soil is washed or blown away.

Modern agriculture has methods of preventing erosion, but the motivation behind these methods has more to do with economics than with loving care of the earth. On today's large farms in this country, agri-business entrepreneurs have taken on the mentality of technology, an attitude that understands natural laws and how to deal with them, but has little time to waste on loving the world.

I'm not suggesting we take all tractors out of the fields, but I am suggesting that we have become increasingly distant and alienated from the earth. We are more and more out of touch with our God-given vocation of tilling and keeping the garden.

I believe this fact helps account for the rootlessness, the anxiety, the sense of lostness that haunts so many people today. In an increasingly technological age, we must work harder than

ever to remind ourselves and others that the earth is the Lord's, that God has given it to us for a home, that we know ourselves most fully when we accept our relationship with this earth.

What can be done to remedy the situation? More to the point, what can you do that is simple, practical, and (forgive the pun) down to earth? First, you can have one or more living creatures you attend to regularly, if not a dog or cat, then a goldfish or at least birds that come to your feeder. You should have plants in your rooms, growing things that remind you of our common dependency on nature. Or, if your living situation makes it possible, you can plant flowers outside. The next step is growing some vegetables, even if it's only a few tomato plants in a pot. And if a garden plot is available, get out there in springtime and try your hand at gardening.

Why are such things important? Because being in touch with the earth and its creatures helps you keep in touch with the One who put you here.

It confirms your identity as a caretaker of creation. As you plant seeds in the earth, it is easy to pray, to ask God to bless the seeds you sow, inch by inch and row by row. In the process you will gain increasing awareness that all food comes from the earth and increasing concern that every child of earth and child of God has enough to eat.

Years ago I learned in elementary school a little song the likes of which they probably don't teach in schools today, though I wish they did.

"Back of the loaf is the snowy flour,

Back of the flour, the mill.

Back of the mill is the wheat, the shower,

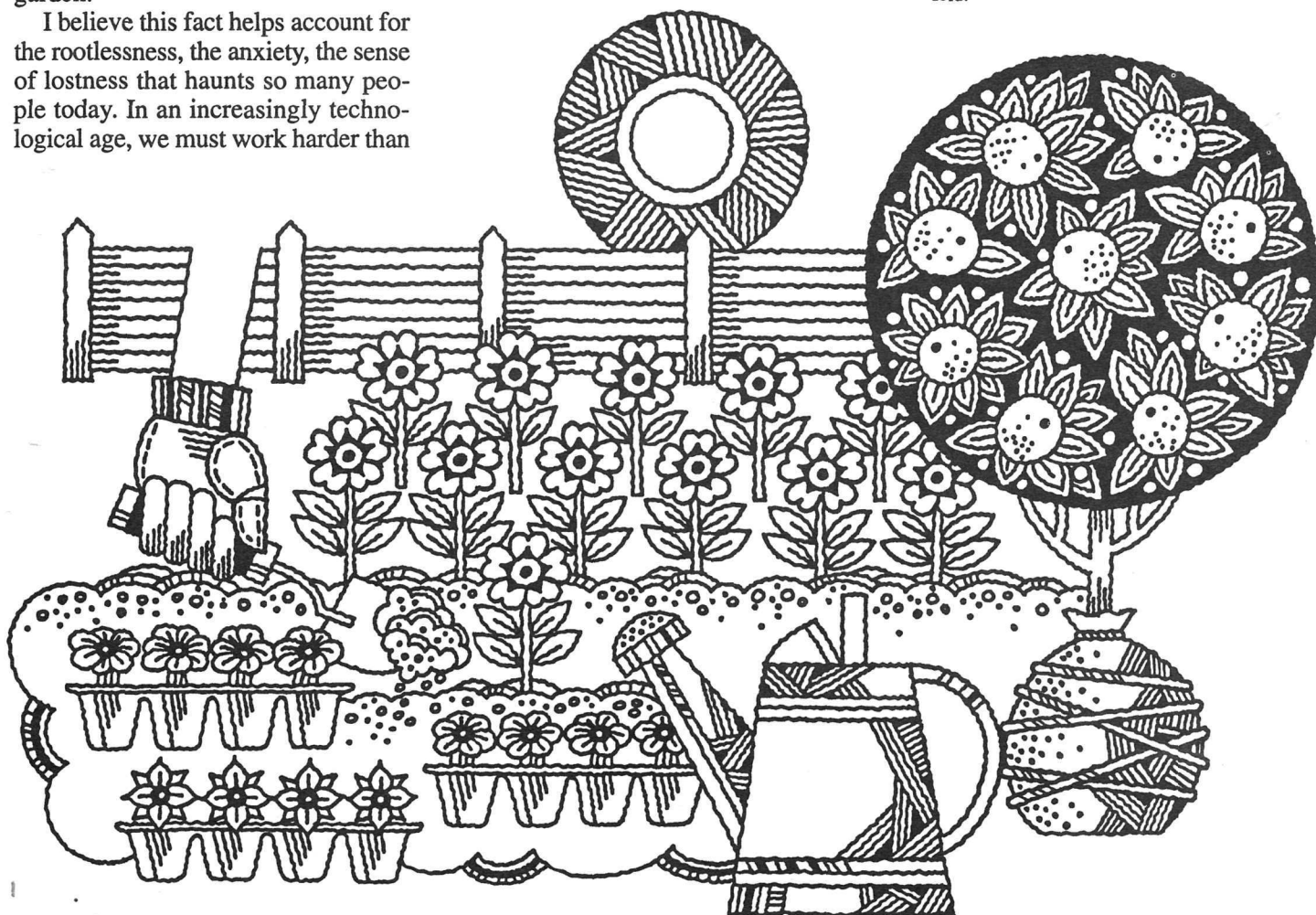
The sun, and our Father's will.

That is how your garden grows . . . and mine too."

¹Walter Brueggemann, *Genesis* (Atlanta: John Knox Press, 1982), p. 32.

²John Douglas Hall, *Lighten Our Darkness* (Philadelphia: Westminster Press, 1976), p. 83.

³Ibid.



Worship

The Upward

What comes to your mind when someone says “worship”? The old stereotype of singing along with a harp accompaniment while the angels look on? If you have a liturgical background, you might think of creeds, chants, great choirs, and frequent communion. If you are from a Reformed background, you may think of worship as a great sermon, and that anything else is just “preliminaries.” People in the Anabaptist tradition have not historically emphasized worship as much as the concept of believers “meeting.”

Could it be that we go to church and allow whatever happens to flow over us without us giving it much thought? We might identify with the longtime Christian who confessed at a retreat that was alive with God’s pres-

ence, “I’ve attended worship services all my life, but I never worshiped until today.”

I’m totally committed to the idea of a believers’ church. That’s the foundation upon which we have our identity and do all the things we do. Being a believer gives us an upward focus. Because we have come to know the Almighty God, maker of heaven and earth, one of the important things that happens when believers meet together is to direct explicit attention toward God. That’s a fair definition of what worship is.

The Scriptures are very clear that God is to be worshiped. The Psalmist wrote: “Come, let us bow down in worship, let us kneel before the Lord our Maker; for he is our God and we are the people of his pasture, the flock under his care” (Ps. 95:6-7). God made us with a capacity for worship, and we’re not really human, at least as God intended us to be, unless we have learned to worship.

In a sense, we do not need to learn to worship. Accounts throughout the Bible tell of people who were suddenly aware of God’s holy presence. Their response was rather spontaneous—they always prostrated themselves, at least in spirit if not also in body. But God doesn’t always thrust his presence on people. He is more likely to wait for an invitation that respects who he is. That’s one way to picture it.

Perhaps a better way is to realize that God’s presence is with us, but he won’t manifest himself unless we honor him in right ways. Have you given much thought to the Old Testament pattern of worship? *Everything* was prescribed for the Israelite people. The writer to the Hebrews reminds us, “The first covenant had regulations for worship” (9:1). God is not to be approached in some nonchalant or slipshod way. We have no grounds for presumptuousness when it comes to worship. Habakkuk 2:20

David L. Hall is senior pastor of the Elizabethtown (Pa.) Brethren in Christ Church. This is the first of a three-part series.

Look

by David L. Hall

is frequently used as a call to worship which reminds us of the care we need to take in coming to God: "The Lord is in his holy temple; let all the earth be silent before him."

There is such a thing as acceptable worship. Hebrews entreates, "Let us . . . worship God acceptably with reverence and awe, for our God is a consuming fire" (12:28b-29). Acceptable worship was not only a ceremonial concern in the Old Testament, with all its form and symbolism. The Psalmist wrote: "Who may ascend the hill of the Lord? Who may stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to an idol or swear by what is false" (Ps. 24:3-4).

Jesus affirmed the idea of acceptable worship during his encounter with the Samaritan woman. The woman brought up the disagreement between Samaritans and Jews on the right place to worship. Jesus cut right through all the externals to the heart

evangelical VISITOR

The official publication of the Brethren in Christ Church
February 1992 Vol. 105, No. 2

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EVANGELICAL VISITOR (ISSN 0745-0486) is published monthly by Evangel Press, 2000 Evangel Way (P.O. Box 166), Nappanee, IN 46550-0166. Telephone (219) 773-3164. Member of Evangelical Press Association and Meetinghouse, a Mennonite and Brethren in Christ editors group. Biblical quotations, unless otherwise indicated, are from the New International Version.

Editor: Glen A. Pierce; Editorial Assistant: Helen Johns; Circulation: Phyllis Lentz

Mailing Information: All correspondence, manuscripts and subscriptions should be addressed to the Editor, Evangelical Visitor, P. O. Box 166, Nappanee, IN 46550-0166. Changes of address should include both the old and new address and the identification numbers on the first line of the label.

Single Copy Price: \$1.00 (U.S. funds)

U.S. Subscriptions: 1 year-\$12.00; 2 years-\$21.50; 3 years-\$30.00; 5 years-\$48.00. New and Gift: \$10.25 Lifetime: \$180.00.

Canadian Subscriptions (in Canadian funds): 1 year-\$14.50; 2 years-\$26.50; 3 years-\$38.50; 5 years-\$60.00. New and Gift: \$12.25. Lifetime: \$225.00. (Use U.S. prices if remitting in U.S. funds.)

Overseas airmail rates available upon request.

Second-class postage paid at Nappanee, IN 46550-0166. Printed in U.S.A.

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Worship is not some arbitrary activity that God demands of us. It is the way we find our true identity. It is what puts us in touch with the One who made and sustains us.

of true worship: "True worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and truth" (John 4:23-24).

Worship is important, but what's it all about? Worship is:

—honoring God as God.

—recognizing our place before God.

—saying from the heart that God is above all.

—enjoying God's presence.

—recounting those things that make God who he is and being thankful he is that way.

—rejoicing before God that we belong to him.

Worship is not some arbitrary activity that God demands of us. It is the way we find our true identity. It is what puts us in touch with the One who made and sustains us. Worship helps put the world around us in its proper perspective. Worship alone can keep our spiritual life vibrant and our commitment strong. Worship puts us in touch with God on an ongoing basis, and being in touch with God is the one thing that gives meaning to everything else we do as Christian people.

How then are we to do this thing called worship—and do it in a way that will best please God as well as open to us the realities of the spiritual world? First, I want to assert that there is no mechanical way to insure worship, no set formula that guarantees that the Holy Spirit will manifest his presence and be strong among an assembled group of people. No magic words can control God. Sometimes God *does* move on his people in a special way, and a frequent response is to try to do things the same way after that—as though that form will somehow keep him there. We don't confine and keep the wind of the Spirit by closing the window; that will only shut the Spirit out.

How does worship happen? Perhaps the place to begin is to ask the question, "Who is responsible for worship?" The answer is, "We all

are." Do you ever think about it? The congregation is not an audience, a group of people who look on at what the performers on the stage are doing. I want to be clear: the minister and the organist and the special music people are not entertainers who worship for you by proxy. The Danish theologian, Soren Kierkegaard, used this audience/stage analogy in a unique way: the people in the congregation are the actors! Those up front are the prompters, helping you to do things together. The audience is God, looking on to see what we are doing in his presence.

How can we focus on God in such a way that pleases him and helps us in our spiritual walk? Focusing on God isn't easy. God is infinitely bigger, greater, and more wonderful than we can imagine. One way is to do it one attribute at a time—look at one particular aspect of God as he has revealed himself to us, worship him for that, and consider what it means for our lives.

For example, a pastor could help you focus (because he is one of the prompters, remember) on the fact that God desires a people. Together you can worship God for being the God of Abraham, Moses, the early church, the Anabaptists, and all believers throughout time. Then you could consider what it means that God has invited us to be his people.

During another service, you could focus on the fact that God is to be worshiped. We see him to be *worthy* of worship and we see that we *need* to worship. As you try to look at one attribute each week, worship God for it, and consider what it means for you, you will find yourselves growing in your relationship with God so that your true worship gets better and your commitment deeper.

Focusing on God by choosing one of his particular characteristics and building the music, sermon, and prayers around it does not guarantee a worship service. For that, we're back to you. The one thing that will either make a worship service soar with the glory of God or be a wasted hour's exercise of futility is the attitude of the people. That's what the Psalmist

was getting at when he asked who could ascend the hill of the Lord. That's what Jesus meant when he spoke of worshiping God in spirit and truth. It's at this point that the image of actors in a play breaks down because worship is not play acting. Worship is for real, and we need to take it seriously every day.

How do you prepare for worship? Do you go to the Scriptures on Saturday night or Sunday morning to seek God's perspective for your own state of mind and heart? Do you pray that God will meet your congregation and help you worship and change those things in you that need changing? Do you come with an expectancy of worship, and with a determination that even if no one else truly worships God that day, you will?

This should be your goal for developing a pre-church service attitude. If it is, a hundred and one things will fight against it. Something always will keep you up too late on Saturday night; and early Sunday mornings can be anything but helpful to a worshipful spirit. All it takes is a normal family with a child or two (no matter what age!), a father who is impatient and a mother who feels like every frustration in the world just fell in her lap. How can worship compete with that?

Subtle attitudes also creep in from the world. We are a fast-paced and entertainment-crazed culture. Once we get to church it's too easy for our culture to influence our expectations of the worship time. Maybe you think of it as a TV program: "I wonder what's 'on' at church today?" The danger here is that your subconscious attitude says, "This better be good" or "Get my attention if you can" or "If it's not good, I'll just 'turn it off' (at least mentally)."

Or maybe you're in a hurry and you want a MacDonald's worship service—three hymns, a short sermon, and a prayer to go. If that is your attitude, even subconsciously, is it any wonder that we question where the glory is in our worship of Almighty God? Is the Maker of heaven and earth going to grace us with his presence when we have the attitude that

we're doing him a favor by being here? Is God going to truly give himself to us if we're more concerned about when we're going to eat lunch or what's happening in the afternoon? If we want to see the glory in our worship, then we need to give God the time and the honor for it to happen.

When we come to worship, God deserves our best. I don't necessarily mean that we have to be professional or perfect; those kinds of "performances" can be spiritually deadly, too. But we need to have a standard of personal excellence for what we offer to God. The "prompters" up front should be well prepared for whatever part they have, and the whole congregation should enter in. If someone is leading in prayer, listen and affirm what they're praying or pray along yourself—aware that we're in the presence of God. If someone is singing, make those words your own and offer them to God. When the Word of God goes out of the pulpit through the Scriptures and sermon, listen to hear God speak to you. And maybe more than anything else, when the congregation sings together, enter in with all your heart—even if you *know* your voice is like gravel on glass.

We belong to that privileged group of people who have come to know the Creator of the universe through his Son. Worship is one special chance in the week to be with other believers and get caught up in the honor of belonging to God. This is our opportunity for God to delight in us; it is a time to give God the particular thing he created us for—to be a people who reflect back to God a bit of his glory. We are the church, and we come together as one to give blessing and honor and glory and praise to our God. When that happens we'll find excitement in our spiritual lives, and purpose in all the things we do—because we've been in touch with God. ■

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Clearing up misunderstandings about the holy life

by Henry A. Ginder

I know of only two things that are controversial about holiness. One is what you call it, and the other is when you get it.

I am not much concerned about either of these. First of all, we seek to use scriptural terms. Second, if you did not "get it" when you thought you did, you should "get it" now.

I do not speak holiness as a message of limitation, but rather as a message of liberation. In Christ we can be set free to be who God planned we should be in Christ. What glorious freedom!

Another point of misunderstanding is the concept of holiness as "crisis" or as "process." I believe neither of these concepts can stand alone. I came up with the phrase: sanctification is a "crisis within a process." That is, the process of sanctification (or the holy life) begins when we are saved and continues until we are with the Lord eternally. But during this process there is a crisis—that is, an awareness of a lack of holiness and a lack of power. Then there is the crisis of surrender, fully and forever, and cleansing from the sinful nature. After the crisis, the process continues. Hence the phrase, "a crisis within a process."

A long-time bishop in the church before his retirement, Henry Ginder continues a preaching ministry as well as representing Brethren in Christ Missions and Messiah College.

A general supporting text is Ephesians 3:19b: "That you may be filled to the measure of all the fullness of God." When we are "filled to the measure of all the fullness of God," our whole life will reflect Jesus.

Let us look at three steps in the holy life.

The symptoms or sensed needs

God's Word calls for it. "Be holy, because I am holy" (1 Peter 1:16). There is great cause for holiness. God is holy; his Book is holy; heaven is holy. There is no wonder his Word calls for us to be holy. Jesus said to the apostles, "Do not leave Jerusalem, but wait for the gift my Father promised" (Acts 1:4). Jesus said "wait," but we want to "work." Some people want to "go" before they have "come." They want to work before they have "waited."

God's service requires it. In Acts 1:8 Jesus said, "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." In Acts 6 they chose deacons who were "full of God's grace and power" (v. 8).

As a representative for the Board for World Missions, I once asked a well-trained and gifted young man to accept an assignment. He said, "I have a more important matter to settle; I'm not sanctified. I have been

praying and I thought of calling you." Later, in my office, that gifted young man was filled with the Spirit. He took the missions assignment and served well.

The contemporary scene demands it. We all know that when Jesus was here on earth, there was a high level of demon activity. I believe that as we draw closer to the time of Christ's return for the church, there will be a new intensification of demon activity. If that is true, we are surely there. This last decade there has been an unbelievable increase in Satan worship and demon activity, expressed also in the New Age movement.

This is our strong reason for being sure that we are holy and functioning in the fullness and power of the Holy Spirit. The Holy Spirit motivates and strengthens us to resist Satan, in Jesus' name. These dangerous days, I would not risk living without the fullness of the Holy Spirit. James 4:7 says, "Resist the devil and he will flee from you."

The human dilemma demands it. Read Romans 8:1-11. Verse 8 says, "Those controlled by the sinful nature cannot please God." We know that what was lost in Adam is restored in Christ. This provides not only for forgiveness, but for freedom also—freedom from the control of all sinful nature.

I like the story of our three sons when they were little boys. I think we thought that the little Ginder kids

would not be as angry and mean as some others we had observed. Then our first, Roy, when he was about two years old, was angry and was down on the floor kicking and screaming. After trying many things to correct this problem, we requested that he stay down. He cried. We explained and tried to eat our lunch. We then explained it all again. That was the last of that. We thought we had learned something no parents ever knew.

Then Glenn came along. Sure enough, he too threw himself on the floor when he was angry. We thought, no problem, we know how to correct that. We demanded that he stay down. He was so different in temperament that he didn't worry. He entertained himself by studying the patterns on the linoleum. We had to use other methods with him.

Then our gentle little Carl, at four, was angry and threw himself on the floor and kicked and screamed. I decided to be theological with him. I picked him up, took him to my office, set him on a chair and sternly said to him, "Carl, that's the 'old man' in you." He had never heard that term before and he saw I had a problem, so he smiled and said, "Ach, daddy, not so very old, just four." He did know that our "old man" is older than the number of birthdays we had. We need the provisions of God's grace for victory.

Years ago the Christian Holiness Association had a top-level study conference. At that conference a theologian from one of the Pentecostal churches was invited to study our position, then give a summary statement. He was a dear brother, and we all loved him. He said, "As I studied the difference between our positions, I see that you go from conversion to cleansing and we go from conversion to gifts." That statement is very perceptive. Friends, none of us may ever bypass cleansing.

The steps

Conversion. The new life in Christ is a big experience. We do not play down justification to give status to sanctification. Both are alike in

importance. Jesus called this being born again in John 3. Paul spoke of having peace: "Therefore since we have been justified through faith, we have peace with God" (Rom. 5:1).

I always enjoy Ephesians 2:8-9: "For it is by grace you have been saved through faith—and this not from yourselves, it is the gift of God—not by works so that no one can boast."

So the first step in the holy life is conversion. Each of us should now remember and rejoice.

Conscious need. After we have the assurance of salvation, we usually experience a high level of peace because of forgiveness. "The Spirit himself testifies with our spirit that we are God's children" (Rom. 8:16). Sometimes a person can live in the victory for even several years before becoming conscious of further need.

We become aware of need for cleansing. We become aware of the sinful nature. We may become aware of self-centeredness, and sense that we are holding for ourselves the gifts and energies God has given us.

Like Isaiah in Chapter 6, as we are more aware of God's holiness, we

become very aware of our lack of holiness and purity and power.

Co-crucifixion. Jesus died for our sins and our sin. Galatians 2:20 brings into focus our privilege of bringing everything unholy to the cross: "I have been crucified with Christ." In Romans 6, Paul explains that our old self was crucified with Christ so that the body of sin might be done away with, that we should no longer be slaves to sin. It is a high privilege to bring everything unholy about our lives to the cross for cleansing.

As a Spirit-filled human being, if anything unholy comes in my life, the only thing to do that I know is to bring it to the cross. Full identification with the cross is the only way to holiness. Many people want power without paying the price for purity. Purity must precede power.

Consecration. Romans 12:1 says, "I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God." And 1 Thessalonians 5:23 says, "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ." The King James says, "Sanctify you wholly."

I see in these two verses a simple formula for holiness. When we give ourselves "wholly" God will sanctify the gift and make us "holy." We must all surrender fully and forever. Then by God's grace, it is settled forever. I do not say many things categorically, but here is one: There is no peace without confession; there is no power without cleansing. Praise God for the full provision for both!

The signs

Here are four steps to bring us to the experience of cleansing and fullness. Jesus said in John 17:19, "For them I sanctify myself, that they too may be truly sanctified." This means that we will be sanctified by the truth—God's Word.

It is said by many that the sign of the Spirit's fullness in our lives is when we speak in tongues. I have dear friends who take that position. But, I will share my understanding of

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When I was a young boy, I carried a mirror in my pocket. Sometimes I used it to reflect the sun into the face of some boy or girl. The teacher would scold me and tell me to put it away. The point is, my little mirror could not reflect all the brightness of the sun, but the whole mirror reflected the sun. So it is with holiness—our whole life will reflect Jesus.

“evidence”: for Spirit-filled believers, the fruit of the Spirit is universally required and the gifts of the Spirit should be willingly received. This statement moves gifts back from proving spirituality. The gifts of the Spirit are given by the Holy Spirit for the growth of the church, but they do not prove spirituality. The fruit of the Spirit does that.

1. *Purity of heart.* In Matthew 5:8 Jesus said, “Blessed are the pure in heart for they will see God.” A good guideline comes in 1 John 1:7: “If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.”

This brings into focus not only the crisis of cleansing, but the process for purity.

I believe that holy people have a perfect purpose to do God’s will, but since we are human beings, our performance is not always perfect. If we fail we must do what 1 John 1:9 says, “If we confess our sins, he is faithful and just and will forgive us our sins, and purify us from all unrighteousness.”

Remember, the fruit of the Spirit is universally required, and the gifts of the Spirit should be willingly received. It is great to enjoy a pure heart by God’s provision.

2. *Presence of the Spirit.* We need to learn to “practice his presence.” Romans 8:11 speaks of having living in us the very Spirit of him who raised Christ from the dead. Think of the pure joy of practicing the presence of the very one who brought Jesus back to life. I believe we need to learn to enjoy the presence of the great Holy Spirit. Enjoy him as a person who is in partnership with us. He will help us to achieve. Romans 8:26-27 shows how he will help us to achieve in prayer. It says the Spirit “helps us in our weakness.” I find great joy in the presence of the Holy Spirit in my life and ministry.

3. *Productivity in the Spirit.* To achieve the higher level of productivity, we must nurture the various fruits mentioned in Galatians 5:22-23. We need to permit the Holy Spirit to be operative in our lives at such a

level that he can bring his fruit to blossom.

I often say the bottom line for all of us is, does the Holy Spirit make Jesus obvious to others who observe our lives?

Whenever anyone says to me, “You remind me of Jesus,” I am so grateful (because that is the way it ought to be), but I am also humbled and brought to tears. People ought to be able to know us as the people of God, because the Holy Spirit makes Jesus obvious in our lives.

4. *Power to witness.* The fullness of the Spirit and missions motivation are usually closely related (See Acts 1:8.). In Brethren in Christ history this is true. Our overseas missions began close to the time when our church fathers and mothers were led into the Spirit-filled life.

Isaiah 6:1-11 is a beautiful narrative of the same thing. Isaiah saw God’s holiness and then confessed his need for cleansing. After the cleansing, Isaiah said, “Here am I, send me!” Commitment usually follows cleansing.

To summarize, let me tell you the story of a young man who is now a pastor in the Canadian Brethren in Christ Conference.

He was a local church leader and was employed in industry. He was concerned and conscientious. He called me and asked if he could come to my office about 125 miles away for my help in his sanctification. He came and said, “I witness to people where I work but no one is getting saved, and I believe if I am Spirit-filled, someone will be saved.”

After counseling and prayer, he returned home. The next week he called me long distance to say, “This week I witnessed as before, but already several persons have received Jesus.” What a beautiful witness to the heart of our brother!

Now God never witnessed to me in that way, but God will, by his Spirit, witness to each honest and obedient person in a manner appropriate for them.

Remember, “Let us walk in the Light” (1 John 1:7). ■

Findings from the church member survey

Questions of right and wrong

by J. Howard Kauffman

Have you ever stopped to think about how much time we spend in consideration of what's right and what's wrong? Parents continuously explain and remind their children about the right way to do things and the dire consequences of wrongdoing. Newspapers are full of articles praising public officials for good behavior and castigating them for improper or immoral behavior. Sunday school classes generate lively discussions on how we should or shouldn't think and act as followers of Jesus in today's world.

It is not surprising therefore that a church member survey would give considerable attention to questions of right and wrong. The 1989 "Church Member Profile" of five Mennonite and Brethren in Christ denominations offers us some excellent insights regarding the beliefs and behaviors of church members on matters of ethics and morality. (In addition to the Brethren in Christ, the groups participating were: Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, and Evangelical Mennonite Church.)

Nearly 3,100 respondents completed a questionnaire of over 300 items covering a wide range of subjects: theological beliefs, religious practices, church participation, support of church institutions, family characteristics, stewardship, interdenominational relations, and more. Probably a fourth of the items touched on matters of right and wrong.

It is convenient to classify such items into two groups: personal morality and social ethics. Personal morality has to do primarily with personal behavior, stressing proper behavior, such as truthfulness, obedience to parents and the law, love, and concern for the well-being of others. Personal morality also focuses on behaviors that violate the standards of the church and society, such as use of drugs and alcohol that are harmful to the person, cheating on income taxes, personal violence, sexual aberrations, and profanity.

Social ethics is concerned with social policy and collective behavior, such as alleviating poverty, unjust treatment of minorities, issues of war and peace, capital punishment, and prayer in the public schools. Personal moral-

ity and social ethics overlap, since all social policy and collective behavior (through government or other social organizations) ultimately derives from the individuals that make up society or segments thereof.

As individuals we cannot escape personal responsibility for the beliefs we hold and the actions we take regarding public policies. For example, race prejudice and discrimination are matters of both personal and collective responsibility. We may too easily deny participation in the wrongdoing that takes place in the "kingdom of this world." How can we be nonresistant on the personal level and at the same time favor military operations against other nations?

Responses on personal morality

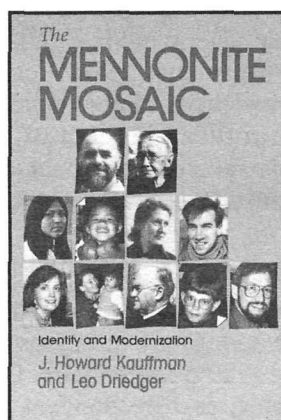
Since the 1989 survey is a follow-up of a similar survey in 1972, trends can easily be noted. Many questions and responses were repeated in the 1989 questionnaire. On a series of personal morality items, each respondent was asked to choose one of four responses: Always wrong, sometimes wrong (under some conditions, whether few or many), never wrong, or uncertain. Following is the percentage answering "always wrong" in both years, ordered according to the percentages in 1989:

	Percent "always wrong"	
	1972	1989
Extra-marital sexual intercourse	86	97
Smoking marijuana	88	92
Homosexual acts	86	92
Income tax evasion	90	90
Premarital sexual intercourse	85	85
Living together intimately prior to marriage	*	85
Profanity (swearing)	*	85
Smoking tobacco	64	69
Gambling (betting, gambling machines, etc.)	75	61
Attending movies rated for adults only	48	47
Buying state (government) lottery tickets	*	45
Owning stock in companies producing war goods	44	44
Drinking alcoholic beverages (moderately)	50	43
Divorce (for causes other than adultery)	49	35
Masturbation	46	34
Remarriage while first spouse is still living	60	31
Social dancing	43	21
Divorce (for cause of adultery)	33	20

*Not included in the 1972 survey

Urbanization and upward mobility

by Leo Driedger



*The Mennonite Mosaic, somewhat misleadingly named—since the survey includes the Brethren in Christ—is a 12-chapter volume resulting from the 1989 Church Member Profile II survey. It follows a 1972 survey of the same groups (reported in the book *Anabaptists Four Centuries Later*).*

The book deals with the forces of change as evidenced in the survey, sources of identity, and concludes with five chapters on consequences for denominational life. The last chapter, "Emerging New Identities," deals with the struggle for change, changing leadership and communication, and predicting future trends.

Half of the Mennonites in North America are now urban and four times as many work in the professions as on the farm. The changes since 1972 are striking.

Over half of the Mennonite Brethren (56%) were urban in 1972 but in 1989 three out of four (73%) lived in a city of 2,500 or larger. The Brethren in Christ remain the least urban (30% in 1972 and 32% in 1989), but the others have all become more urban. Over half (53%) of the General Conference Mennonites are urban today (40% in 1972), almost half (47% compared to 39% in 1972) of the Evangelical Mennonites are urban and more than a third (37%) of the Mennonite Church members (26% in 1972) are urban today. The denominations overall changed from one-third (35% in 1972) to one-half (48%) urban in 1989.

These five groups who represent about 90 percent of all Mennonites and Brethren in Christ in North America are also much more educated than a generation ago. In 1972 one-third (32%) had been to college or more, while in 1989 that had increased to one-half (51%). Graduate education also increased from 13 percent to 21 percent. Again the Mennonite Brethren are the most highly educated, with 60 percent having college education or more, followed by the Evangelical Mennonite (57%), General Conference (53%), Brethren in Christ (44%), and Mennonite Church (44%) members. While in 1972 one-fourth (24%) had an elementary education or less, by 1989 this had dropped to 10 percent. This shows that educational materials for church members must now be aimed at a higher level because of increased education and urbanization.

While education and urbanization have increased, the occupational structure has also changed profoundly. In 1972 there were as many males who farmed as were engaged in the professions (23%);

by 1989 there were more than twice as many male professionals (37%) as farmers (15%). In 1989 females in the professions had doubled from 10 percent in 1972 to 21 percent, with four times as many of all persons surveyed (28%) being in professions as farmers (7%). Professionals are now the largest occupational group, surpassing housewives/husbands (25%).

Five percent of the 1989 sample earned under \$10,000 and 3 percent earned over \$100,000. There is a wide range of incomes, with one-fourth (27%) earning between \$20,000 and \$30,000 and one-fifth (19%) earning between \$30,000 and \$40,000. Interestingly, farmers are most heavily represented in the \$100,000-plus category (7%); however, farmers are also most heavily represented in the under \$10,000 category (10%). There seem to be poor, middle-income, and rich farmers among the Mennonites and Brethren in Christ who are not all hurting equally.

Three times as many large-city as rural-farm respondents have been to graduate school (32% and 11%) and three times as many in the large city are also in the higher socioeconomic category (37% and 12%). Respondents are highly differentiated by social class. Urbanism is also highly associated with more liberal political attitudes and behavior. Four times as many metropolitan Mennonites and Brethren in Christ voted for liberal Democrats as their rural-farm counterparts (22% and 5%) and twice as many rural-farm people (62%) voted for conservative Republicans as big-city respondents (37%). The same was true in the church, with twice as many large-city respondents favoring more active roles for women in the church (43% to 20%).

Leo Driedger, Winnipeg, Man., chairs the Administrative Committee for Church Member Profile II.

These results indicate that opposition to several items has increased, particularly extra-marital intercourse, smoking marijuana and tobacco, and homosexual acts. Significant decreases in the percent answering "always wrong" are noted for the following: gambling, drinking alcoholic beverages, divorce, remarriage of divorcees, masturbation, and dancing. Attitudes on the remaining items were relatively unchanged.

An explanation of these shifts in attitudes is not readily available from the survey, so we must rely on general knowledge for tentative explanations. It is reassuring that the "sexual revolution" of the 1960s and 1970s has not weakened opposition to sexual intercourse outside of marriage. Public awareness of the health hazards resulting from smoking has no doubt been a factor in increased rejection of smoking.

In recent years evidence from medical research has been piling up that the consumption of alcohol has harmful effects on the brain and body. In view of this, why do Anabaptists show increasing acceptance of drinking? The survey reveals that the percent of church members who "drink occasionally or regularly now" went from 13 in 1972 to 22 in 1989, while those who "never drank any" went down from 36 to 23 percent.

Survey results indicated that the percent of church members having experienced divorce or separation went from one percent in 1972 to four percent in 1989. Among the thirty- to fifty-year-old group the percentage is seven. Though these rates are far below national divorce rates, they no doubt are causing the denominations to take a new look at the nature, causes, and circumstances of divorce, with revisions of church policy in the direction of more acceptance of those who have experienced the trauma of divorce.

Responses on social ethics

Anabaptists have long debated the ethics of participation in war and in the production of war goods. In the 17-year period between the two surveys there has been an increase in the proportion of Mennonites and Brethren in Christ who favor a public promotion of the peace position and a witness to the government against war efforts.

Responses to the question, "Which one of the following positions would you take if faced with a military draft?" were as follows. Both men and women answered the question.

	Percent	
	1972	1989
Regular military service	5	6
Non-combatant service	10	13
Alternative service	71	61
Register, but refuse induction or service	2	4
Refuse to register	1	3
Quite uncertain	11	13
	100	100

It appears that there is a slight shift from alternative service towards both non-combatant military service and refusal to register or be inducted. Respondents agreeing with the question, "It is all right for Christians to accept

non-combatant service with the military services," went from 39 to 49 percent.

There was a slight increase in the proportion of church members who favor an increase in government programs in support of poor people. The proportion agreeing with the statement, "The national laws should permit prayer and Bible reading in the public school classroom," went down from 89 to 78 percent. The proportion favoring capital punishment (the death penalty) increased slightly. The proportion supporting racial equality increased substantially.

Finally, because abortion is currently a matter of great public debate, it is of interest to note that our church members are more opposed to abortion than they were in 1972. Respondents were asked, "For each of the following circumstances indicate whether or not you think it should be possible for a pregnant woman to obtain a legal abortion." Those answering "no" were distributed as follows:

	Percent "no"	
	1972	1989
If there is a strong chance of a serious defect in the baby	19	48
If the woman's own health is seriously endangered by the pregnancy	8	15
If the family has a very low income and cannot really afford any more children	66	87
If she became pregnant as a result of rape	23	41
If she is not married and does not want to marry the man	69	87
If she does not want the baby	74	88

It appears that Mennonites and Brethren in Christ are much more strongly aligned with the anti-abortion than the pro-abortion views. Smaller proportions chose the "uncertain" response in 1989 than in 1972 (except for the woman's own health circumstance), suggesting that the public debates on the ethics of abortion have led a greater proportion of church members to take a clear position on the issue.

The above data reflect responses from members of all five participating denominations. Further analyses, published in *The Mennonite Mosaic: Identity and Modernization* (Herald Press, 1991), reveal differences between the denominations, comparisons with surveys of national populations and other Protestant and Catholic denominations, and variations by age, educations, residence, and other demographic categories.

Howard Kauffman, Goshen, Ind., is a director of the five-denomination project, *Church Member Profile II*, coordinated by the Institute of Mennonite Studies, Associated Mennonite Biblical Seminaries, Elkhart, Ind. Prior to his retirement career, Kauffman was professor of sociology at Goshen College.

LOS ENCUENTROS, a tiny Nicaraguan hamlet just six kilometers from the Honduran border, is appropriately named. In English Los Encuentros means "The Find."

I wasn't impressed by the name at first. Los Encuentros is not at all easy to find, much less get to. I was driving out there with a representative of the national council of the Nicaraguan Brethren in Christ Church to give a workshop on faith and community development to a gathering of Brethren in Christ pastors. But we ran out of road before we arrived. Two men turning over the dry soil in a field told us that the church we were looking for was right down this trail.

What trail? We had to look real close to find anything that looked even remotely like a trail.

Sure, they said, your truck will make it. My *compañero*, a city professional with clean fingernails, had to walk ahead, dislodging the boulders that would have hung up the axle. He didn't seem very happy about the sweat stains appearing on his shirt.

The pastors and church members waiting for us got word of our slow progress. They all came out to meet us. For the last kilometer they worked ahead of us with picks and shovels as we bumped along, widening and leveling the trail. Even so, by the time we arrived, the engine had overheated, something related to the clutch was smoking, and the right rear window crank had fallen off. At this rate, I thought to myself, this new MCC vehicle, with less than 4,000 kilometers on it, would be broken down before it was broken in.

After unloading donated supplies for the regional churches and enjoying a short siesta spent swinging back and forth in a hammock in the host pastor's adobe house, my seminar began.

The topic was "Faith and Social Service," attempting to draw connections for these rural folk between the



concept of the kingdom of God and local development. "The kingdom of God," my outline stated, "has to do with the here-and-now. God has a vision for the transformation of our world." I wasn't at all sure they could understand such a radical concept.

I had planned seven hours of Bible studies, discussions, small group work, brainstorming, and problem solving processes on the topic. I had charts and graphs and agendas and schedules to pin up; felt-tip markers and newsprint. I was prepared.

I knew I was in trouble, though, when the group felt it was too hot to meet in the church. They decided to meet outside under a tree instead. None of my materials would stick to the tree trunk. I had planned for participants to share the reading of Scripture. Few of them could read. The first activity was a brainstorming session: "In What Does the Life of Faith Consist?" The question was met by silence. The wind blew my agenda away.

The temperature was hot that afternoon, but I was in even hotter water, until the group discovered a poster I had stuck in with my materials almost as an afterthought. My wife Ann had drawn it. It showed a church full of happy worshipers surrounded by a community full of problems: a water source contaminated, a malnourished baby begging for food, a drunk lying on the street and a sick person on a

cot in a poor shack, and a deforested hillside and a failing crop. As the pastors were examining the drawing, I asked them, "Does the church have anything to do with these community problems around it?"

What followed was a weekend of lively discussion. "Of course the church has something to do with community problems!" they chorused. "That's why the church exists! Isn't it?" We talked about complacent church members and local problems. We had fun acting out the parable of the Good Samaritan in Luke and the Last Judgement in Matthew 25. Every time I tried to get back to my agenda, which was by now probably blowing over the Honduran countryside, they kept yanking me back to that poster. At one point the host pastor even made me sit down so that he could explain to some late arrivals the connection between faith and social service.

In between sessions with the pastors I learned what it was like to live in a place called "The Find." Two trails cross there, trails deeply worn in the dry soil by generations of bare feet. The one trail we had driven in on. The other led down to the river.

After a hot, sticky night in my hammock, I walked down to the river to bathe before dawn on Sunday morning, while the air was still cool and the sun had not yet begun to brighten the sky. Although it was still

Rev. Bob Molsberry is a pastor serving with Mennonite Central Committee in Nicaragua.

The Encounter

by Bob Molsberry

so dark that I had to pick my way carefully down the rocky path, already women were beating clothes on a rock worn smooth by decades of washing. A girl was padding up the hill with a five-gallon pail of water balanced on her head. Cattle stood knee-deep downstream. Men and boys were gathering in their traditional swimming hole to wash. Their quiet conversation and laughter drifted over the surface of the water. I watched them before I stripped down to my shorts and joined them in the cool water.

There was a quiet reverence to the early morning ritual at the river.

After my bath I dressed and returned to the pastor's house, situated right on the corner where the trails crossed. I watched Sunday morning unfold from the shade of his front porch. Men who had begun the day chopping firewood in a lather of sweat were now appearing in their doorways with hair slicked back and dressed more like lawyers than *campesinos*. I felt shabby by comparison in my blue jeans and wrinkled shirt. Women who had been feeding firewood stoves and nursing naked infants came out in dresses and high heels, carrying parasols for the sun.

We gathered in church for worship and then marched back down the trail to the river. There were to be baptisms today. Eleven of them, in fact. When the Brethren in Christ in Nicaragua baptize, they don't mess around. In our good clothes we all waded across the river and stood on the opposite shore, singing and praying, as each of the 11 was dunked in turn. I almost joined the line. The water looked cool and inviting again, and I had worked up a powerful sweat since my early morning bath. Local youth—probably Catholic, we assumed—gathered in clumps on the far bank, perched on a rocky bluff overlooking the swimming hole, and pitched pebbles into the water as close as they dared to the worshipers, but were devoutly ignored.

I was struck by the versatility of this multi-purpose river. This same water in which bodies were bathed and cattle watered and clothes washed and thirst quenched, was now symbolically washing away the sins of the past and bringing the faithful to new life in Christ. This river provided not only water, but a sense of community, life, and faith.

After the ceremony at the river,

there was enough food left over from what we had brought for the seminar meals to feed the entire congregation. People with plates piled high with tortillas and beans and rice spilled out from the pastor's house in festive little clumps onto the trail. It doesn't take much in Los Encuentros to get a good party started.

Although I was looking forward to getting back to my family and an ice-cold bottle of pop and a bed that didn't sway when I tried to roll over, it was hard to leave this pleasant little community. Actually, I didn't have to leave them all behind. Half the congregation piled into the pickup for a ride into town with us. It was so rare for a vehicle to show up in Los Encuentros that everyone wanted to take advantage of the ride out.

I'm not sure what you could say I discovered in this place called "The Find." Certainly a sense of humility and respect for these poorly educated *campesinos* who knew a lot more than I had given them credit for. And an appreciation for a saner, slower-paced way of life not dependent on the material things I so often take for granted.

Maybe, among these people so poor in material things but so rich in hospitality, I had stumbled across a rare glimpse of God's realm of Shalom. Surely that would be a place where people pitch in together to open a trail for a guest, where beans and rice are shared as well as the day's work, where community is experienced even at bath time, and where nobody has to be told that "faith without works is dead." I found that what I'd been so determined to teach them, they already knew. In fact they were already living it.

And speaking of finds, I hope the Honduran peasant who comes across my agenda gets something out of it. I put a lot of work into it, and it was really very well planned. ■



God at work in our world

"Heaven on Earth"

Dick Miller—Choma, Zambia

The "Heaven on Earth" project has concerned many people in Zambia during the past months. The Maharishi, Mahesh Yogi, whose real name is Mahesh Prasad Warna, claimed to have Maharishi training centers and universities throughout the world, including England, Germany, Switzerland, and the United States. He had linked his heavenly dream for Zambia to the United National Independence Party (UNIP) and its government. "Heaven on Earth" had established offices in the capital city of Lusaka and had advertised in newspapers for an initial 10,000 Zambian youth interested in training programs for agriculture, forestry, mining, building and road construction, banking, financial management, accounting, insurance, tax law, international trade, solar energy, broadcasting, bakery operation, textile production, tailoring, carpentry, manufacturing, operation of tractors and heavy equipment, conversion of gasoline engine cars to pollution-free technology, etc. An essential part of this training was transcendental meditation, which was to be practiced by the trainees twice daily.

"Heaven on Earth" leaders had praised Zambia's president, Dr. Kenneth Kaunda, for his foresight and congratulated him as the "Founding Father of Heaven on Earth." Kaunda had invited the group to Zambia and had given them two million *hectares* (five million acres) of land for the initial phase of their project. An additional 16 million *hectares* would be added later, making a total of 18 million *hectares* (more than 44 million acres), or 20 percent of Zambia's total land area.

Bishop of the Church of God, John Mambo, had been a strong voice for the churches against this project. The UNIP government responded by taking his passport from him; he was put in prison, declared to be an illegal immigrant and ordered to be deported

to South Africa as an alien. President Kaunda did release him a few days before the October 31 election (the current government is now restoring his passport).

During the election campaigning, the publicity chief for the Movement for a Multiparty Democracy (MMD—the primary opposition party), Rev. Stan Kristafor, was another strong voice against "Heaven on Earth." He said its philosophy was contrary to biblical teaching. He also assured the nation and the churches that, if the MMD won the election, its leaders would kill the project.

Two days after the MMD victory in the election (in which MMD candidate Frederick Chiluba became Zambia's new president and Rev. Kristafor also won a seat in Parliament by a 9:1 margin over his UNIP opponent), newspapers reported that most of the "Heaven on Earth" leaders had left the country. One reporter said, "The whirlwind that came and threw the nation into unprecedented turmoil is now ready to blow away. But it leaves behind fresh questions about Zambia's constitutional freedom of religion."

Praise the Lord!

God waits to help

Doyle Book—Kitakyushu, Japan

One morning Mr. Yamaguchi, who has a position equivalent to the vice-principal of an American high school as the person who deals with discipline problems, spoke in the short chapel time. Mr. Yamaguchi is a fine Christian. His words were especially addressed to the seniors who would soon graduate.

He told the story of a graduate of our school who married and had three small children. The family moved away from Kitakyushu because of her husband's work. So she was living in Osaka, far from her family and close friends. Her husband began coming home late from work, drunk and abusive. She needed help, but, because she

had married against her parents' wishes, she was too proud to contact them. This situation went on for some time. Eventually she became so despondent that one day she dressed the children in their best clothes, made lunches for them of their favorite foods and left them with an acquaintance, intending to commit suicide. But as she walked she began to recall her high school days and the hymns and Bible readings she had sung and heard so long ago. The thought came that just maybe, before she died and went into eternity, she ought to go to church once more. So she returned, picked up her children and, on the next Sunday, took them with her to church. A process of change began in her that removed suicide from her intentions and brought her back to Kitakyushu to tell Mr. Yamaguchi her story.

Yamaguchi *sensei* had used the Scripture, "Call upon me in the day of trouble, and I will answer you." He said to the students, "Probably many times you have sat in chapel and have not been interested in the things you have heard. Some of you have felt that all this Bible teaching is a waste of time. But please remember: these words from God are for you when your time of despair comes, as it will sooner or later. God waits for us to call upon him; then he comes to us in our pain and sorrow."

The Wineskins Project

Curt Byers—London

Things are popping at Brentwater Church. Last Sunday there were not enough seats, so several of us stood until the children left for Sunday school. It was the largest crowd we've had on a normal Sunday: more than 80 people. There were five adults visiting for the first time: two were African, two Brazilian, and one Iranian.

This same week we launched a series of meetings which will replace house groups for the remainder of the year. We did everything short of beg-

ging to get every person who is associated with Brentwater Church—or would like to be—to come. To our amazement, 63 showed up for the first meeting (this would have been a high Sunday worship attendance only a short time ago). The evening included a meal together and some games. We began the official presentation by revealing T-shirts bearing the words “Wineskins

Project—Back to the Future” with the Brentwater logo pictured blowing up.

We have identified eight problem or growth areas in the life of our congregation. These include prayer, worship, relationships, leadership identification/training/development, evangelism, pastoral care, identification and utilization of spiritual gifts. Our solution is to turn the church upside down and

focus the life of the church on the house groups. This is not intended to devalue the Sunday morning worship time but rather to create personal accountability for spiritual growth and ministry at the broadest possible level. The concept is an all-embracing rethink not only of our structure but also of our theology of church life. ■

GUADALAJARA, MEXICO

Newsletter from Lois Raser

(A Brethren in Christ missionary who has served a number of years with Compassion, Inc. in Mexico)

Dear Neglected Friends,

Usually these letters seem to be dictated to me, but that isn't quite the case today. My mind has been immersed in creative writing. . . .

Anita is a bright-eyed junior high student, member of the Santa Maria Project. A member of the traditional church, she heard the gospel at the Project. We sent her to a conference for adolescents near Mexico City and she absorbed Christian atmosphere, returned home and began to be ill—a nasty illness which finally, in the city hospital, was diagnosed as leukemia.

Visiting her during long weeks, months, in the hospital, we saw her going downhill. At first she walked about, eventually lay inert on her bed, unable even to read, and turned yellow.

That hospital! Imagine a high round hub with great ceiling lights, and perhaps six long, immense wards forming spokes about it. The entrance was guarded nearly like a prison, with a heavy closed gate. People—mostly humble—were milling about in the entrances.

In these hospitals, nurses give medicine and injections. The patient is supposed to be accompanied by a person who sees that a bedpan is available, that the IV transfusions are flowing smoothly, that the patient eats or is fed his wretched diet and does not fall out of bed. Baths are for the patient who can be helped to the showers which I assume have only cold water. The beds are low and not adjustable, not curtained, and close together. Anita's ward contained, oh, maybe 50 beds and they were occupied. The person who cares for the patient can choose between curling up with the patient on the narrow bed at night or sleeping on a blanket beside the bed. Undoubtedly, lights are on all night. As a medical school adjoins the wards,

young medics may be seen around the beds of special cases, listening to their teacher's on-the-spot lecture.

Anita's father quit his job to be in the hospital during the daytime so that her mother, who did the night vigil, could attend the family at home during the day.

My mother died of leukemia, and it seemed to me that Anita would die. She was very close to it. But the Christians who help run the first two Projects took her on their hearts and prayed, especially Mario, a minister and trader in old cars, who was invited to help us at the Project on the Hill.

“She has to get well,” he exclaimed. “Her healing is my sign that God wants me on the Hill.”

Mario asked for blood donors and took expensive prescriptions to the hospital. He and others visited her, encouraged her, and prayed.

“Jesus talks to me,” Anita told them before her worst days. “He is going to heal me so I can tell other people how he loves them. I'll do it, too, even if people make fun of me.”

As she went downhill, we all wondered.

“If I don't get well,” she explained, “I know where I'm going and that the way to heaven is open.”

When it seemed that she would die, she inexplicably began to get better. “A miracle,” the doctor admitted.

She is home now, recovered and much stronger than she was at the time of entering the hospital.

And that is the story of Anita—a statistic on the computer spread; a chosen vessel in the Lord's sight.

For Him,
Lois

Church News

Allegheny Conference

The **Abundant Life** congregation, Uniontown, Pa., celebrated its 10th anniversary Jan. 26—Feb. 9 with Rev. and Mrs. William Martin speaking on "The Years Before: 1954-82"; a dinner Feb. 1 with Bishop Kipe, speaker; and two sermons by Pastor Bundy on the past decade of decision and determination. ● The Dec. 15 children's musical at the **Air Hill** church, Chambersburg, Pa., was "Destination Christmas!" ● The **Wingert Family Singers** were in concert Jan. 5 at the **Antrim** church, Chambersburg. ● "Angels Aware" was the children's musical Dec. 15 at the **Chambersburg** church. ● Jan. 5-10 was Spiritual Retreat Week at the **Fairview Ave.** church, Waynesboro, Pa., with Ken Abraham, speaker, and silent times of meditation at the end of each session.

Dec. 22 was the final Sunday of Pastor Byers and his family at the **Hollowell** church, Waynesboro, Pa. They will be directing a new ministry in Bradenton, Fla., after 13 years at Hollowell. ● The **Iron Springs** church, Fairfield, Pa., had a food drive for the local pantry on Dec. 15. The Dec. 29 service was by the **Hartman Harmonies**—music and ventriloquism. ● The **Herrick Family** was in concert Dec. 15 at the **Martinsburg**, Pa., church. ● On Dec. 8 the youth of the **Montgomery** church, Mercersburg, Pa., sponsored the play, "The Gate of the Inn." ● The **Mt. Rock** congregation, Shippensburg, Pa., received eight members on Dec. 8.

The **New Guilford** congregation, Chambersburg, Pa., set a goal of \$50,000 for Dec. 8, debt

elimination Sunday. Lori Burkholder shared at the Jan. 7 **LIFT** women's meeting on entertaining and hospitality. ● On Dec. 1 the **South Mountain Chapel** congregation, Shippensburg, Pa., had their annual joint service with the **West Side** congregation, Chambersburg. ● **Gloria Smith** from Crisis Pregnancy Center spoke Dec. 5 to the **Life with Spice** meeting of the **Van Lear** congregation, Williamsport, Md. Profits from a pecan sale went toward ceiling fans.

Atlantic Conference

The **Cross Roads** congregation, Mount Joy, Pa., gave the Clydesdale musical "The King" on Dec. 15 and a live nativity Dec. 21, 23, and 24. ● Beginning Jan. 5 the **Elizabethtown**, Pa., congregation began observing a new Sunday schedule: 8:30-9:30 worship I; 9:40-10:00 fellowship groups; 10:00-10:50 Sunday school; 11:00-12:00

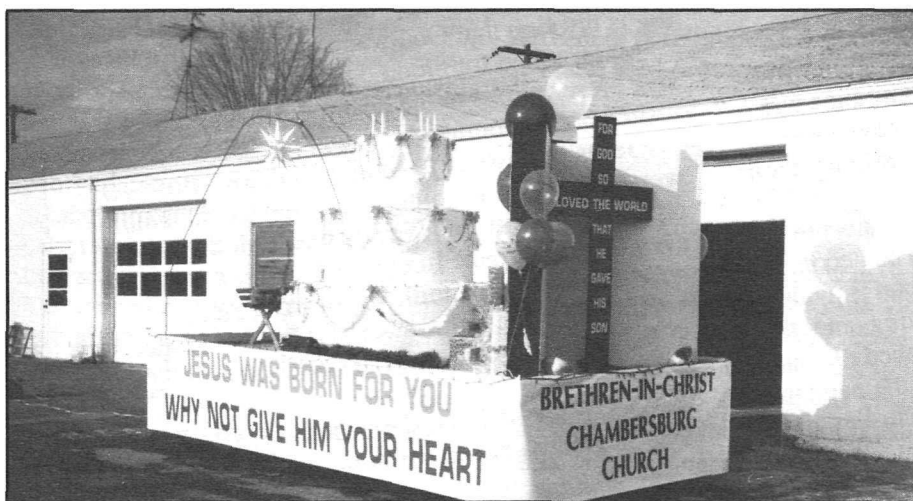


worship II. John W. and Ruth E. Schock celebrated their 50th wedding anniversary recently at a drop-in reception planned by their son, John, and his family. The couple were married Dec. 7, 1941 at the **Palmyra** church. They were house parents for eight years at the **Milton Hershey School**, then followed a call to ministry to numerous churches in three states and Canada. Ruth works part-time at **Christian Light Bookstore** in Elizabethtown. John is semi-retired, serving as interim pastor, and pulpit and teaching supply. ● Ten persons were baptized in December at the **Fairland** church, Cleona, Pa. Carol Geiger led an MPF service on Dec. 11. ● Clubs meetings on Friday nights at **Fellowship Chapel**, Bronx, N.Y., have been totalling 50-65, plus leaders. Rodney Ignacio from Navajo Mission, N.M., has begun two years of voluntary service. ● "Not a Creature Was Stirring" was the Dec. 22 musical at the **Free Grace** church, Millersburg, Pa.

The **Hummelstown**, Pa., church collected caps, scarves, and mittens for Bethesda Mission, Harrisburg. "The Promise of Hope Through the Eyes and Heart of Mother Eve" was a Christmas monologue by Marion Sisco. ● Redesign of the front of the **Lancaster**, Pa., church sanctuary began in January: an enlarged choir loft, wheel chair accommodations, updated sound system including for the hearing impaired and a cordless microphone, and new carpet and seat covers. ● Homemade Christmas cookies were collected by the **Manor** congregation, Mountville, Pa., for inmates at Lancaster Co. prison. ● The **Mastersonville** congregation, Manheim, Pa., enjoyed a Christmas program Dec. 8 by the **Pequea** congregation, Lancaster, Pa.: a bell choir, brass group, mixed quartet, choral ensemble, and solo and accompaniment by Alice Lauver.

The **Millersville**, Pa., church had a Jan. 13-18 feasibility study as part of their building process. Dave Hershberger, Director of Student Outreach at Messiah College, was Feb. 9 Youth Sunday speaker. ● Dan Houck was guest preacher Jan. 5 at the **Palmyra**, Pa., church. Jan. 12 was Friend Day. ● On Dec. 14 the **Pequea** congregation, Lancaster, Pa., had a "baby shower for Jesus" with benefits to Bethany Christian Services. ● Jan. 12 was Prophecy Sunday at the **Refton**, Pa., church with morning and evening speaker William Goetz, author of *Apocalypse Next*. ● The **Silverdale**, Pa., church had a live nativity Dec. 22-24.

On Dec. 1 the **Skyline View** church, Harrisburg, Pa., had an hour of quiet meditation and prayer in the stillness of the sanctuary. A printed guide was available. ● Raymond and Ruth Hess of the **Souderton**, Pa., congregation celebrated 50 years of marriage on Nov. 24 with 200 guests at a reception at the church given by their children, Ray, Sharon Gross, and Lois Walker. Ray has been a self-employed builder, involved with Mennonite Disaster Service, and a member of the General Conference Board for Missions. Ruth had been manager of the **Care and Share Thrift Shop** in Souderton. They were married



A six-foot birthday cake to honor Jesus' birthday was erected by the **Care and Share** Sunday school class of the **Chambersburg**, Pa., church and made into a float for the **Chambersburg Christmas Parade** on Nov. 23. The float took 10 hours of labor from approximately 12 people, and won the first place prize of \$100. The strains of "Joy to the World" echoed from the back of the float where a cross was giving forth the message, "God so loved

the world that he gave his Son." Children and wrapped gifts graced the backdrop of the front of the float that had a birthday card for Jesus saying "Happy Birthday, Jesus." The 10,000-plus parade-watchers witnessed about 30 children riding on the float while teens and adults dressed in Bible costumes walked alongside and behind. Twelve hundred helium balloons with an invitation to attend church were given out along the parade route.

Nov. 11, 1941 with Rev. Howard Hess officiating. ● The men's fellowship of the **Speedwell Heights** congregation, Lititz, Pa., had a breakfast at Tollgate Inn on Dec. 7. A budget and facility study hearing was held Jan. 5. ● On Dec. 22 the **Stowe, Pa.**, congregation traveled to the **Perkiomen Valley** church, Collegeville, Pa., for a Christmas service. Guest speaker Dec. 29 was Jack McClane. ● The **Summit View** congregation, New Holland, Pa., had caroling and cookies on Dec. 8.

Canadian Conference

"Bethlehem Treasures" was the children's Dec. 15 Christmas program at the **Covenant** church, Penetanguishene, Ont. ● A Christmas Around the World Ladies Night was Dec. 2 at the **Delisle, Sask.**, church. The New Year's celebration included a potluck, games, talent show, and devotions. ● A sermon series on the Ten Commandments began Jan. 5 at the **Falls View** church, Niagara Falls, Ont. An eight-week exploratory membership class started Jan. 6. ● Members of the **Kindersley** congregation, Sask., planned to participate in the Feb. 3-5 wood harvest at Timber Bay Children's Home. ● The **Massey Place** congregation, Saskatoon, Sask., had a Sunday school Christmas banquet Dec. 19 for superintendents, teachers, and assistants.

The **North East Community** congregation, Calgary, Alb., celebrated its 10th anniversary Jan. 12 with a potluck meal. ● The **Oak Ridges, Ont.**, congregation enjoyed a turkey dinner and the gospel trio **Essence** on Dec. 14. ● The **Port Colborne, Ont.**, congregation received eight new members on Dec. 8. ● Profits from a home-decorated Christmas cookies sale by the **Ridgemount** congregation, Hamilton, Ont., went to Bob and Ruth Chapman, Wycliffe translators in the Cameroons, Africa. ● Trevor Main was installed as pastor of the **Rosebank** congregation, Petersburg, Ont., on Dec. 15. The youth play "The Life-Changer" was given Dec. 8.

The **Pioneer Clubs** of the **Sherkston, Ont.**, congregation hosted a Christmas party Dec. 11 for the **Primitimers** (seniors). The seniors group also attended a Dec. 13 performance of "Messiah" in Buffalo. ● The youth of the **Springvale, Ont.**, congregation had a campout Jan. 3-5 at **Crusaders Christian Lodge**. ● The **Care and Share** young mothers group of the **Stayner, Ont.**, congregation recently compiled and sold a cookbook to fund their activities. The youth planned a New Year's Eve celebration for the congregation with the music group **Decision**. ● The **Upper Oaks** congregation, Oakville, Ont., had a winter retreat Jan. 31—Feb. 2 at **Camp Kahquah**. ● The youth of the **Westheights** congregation, Kitchener, Ont., made and sold Christmas cards, raising \$180 for **Oasis**, an outreach ministry to street kids. A 13th anniversary celebration was Dec. 8 with TV personalities **David Mainse** and **Norma-Jean Mainse** and \$13,000 raised toward mortgage debt reduction.

Central Conference

The **Amherst** church, Massillon, Ohio, hosted the Jan. 4 northeast Ohio churches priorities seminar. ● "Noel, Jesus Is Born" was the December musical for the **Ashland, Ohio**, congregation. ● The **Beulah Chapel** church, Springfield, Ohio, received two new members on Dec. 8. The Dec. 29 sermon was by **Paul Race**. ● On

Dec. 7 the **Carland-Zion** church, Elsie, Mich., had its 10th annual Christmas bazaar, bake sale, and white elephant table. The Dec. 22 Christmas play was "Heaven's Christmas Tree." ● The **Christian Union** congregation, Garrett, Ind., had a hanging of the greens service on Dec. 3. A gift from an anonymous donor was a VCR and monitor.

On Dec. 18 the **Fairview** congregation, Englewood, Ohio, delivered food baskets, sang carols to shut-ins, and gave Angel Tree gifts to Prison Ministries. ● The Christmas tree at the **Lakeview** church, Goodrich, Mich., was deco-

rated with small scrolls personally made by members. Great attendance marked the Christmas services: 130 on Christmas eve, and 107 at the Dec. 15 children's program. ● The youth of the **Nappanee, Ind.**, congregation baked cookies at a Dec. 6 all-nighter to sell to the congregation. The New Year's Eve fellowship was an open gym with table games, refreshments and devotions.

The **Phoneton** church, Tipp City, Ohio, is raising funds to carpet their sanctuary. ● On Dec. 7 the **Pleasant Hill, Ohio**, congregation enjoyed church decorating and a pizza party. **Mike Short**

E.V. Timelines

100 Years Ago

Feb. 1, 1892 issue—In an article, "Married to a Drunkard": "Girls, believe me when I tell you that to marry a drunkard, to love a drunkard, is the crown of all misery."

Feb. 5, 1892 issue—T.A. Long, in an article on music: "If the great God of heaven and earth would that the church of Christ today should worship and praise him by stringed or any other kind of instruments, does it not look reasonable that Christ and the apostles would have taught the churches the same. . . . They taught and practiced . . . prayer, singing, preaching, etc., but we fail to find them teaching instrumental music."

75 Years Ago

Feb. 5, 1917 issue—Sue Book of Hummelstown, Pa., writes: "I can conceive of nothing so little or ridiculous as pride. . . . Pride is the offspring of ignorance. . . . Pride hardens the hearts. . . is deaf to the clamors of conscience. . . rejects the counsels of reason, the voice of experience. . . . The best way to humble a proud man is to take no notice of him."

Same issue—Special meetings were held at **Antrim, Pa.**, "with Eld. Asa Climenhaga in charge. He preached the word in its purity and with no uncertain sound. Sinners were made to cry out for mercy and the saints were encouraged to press the battle on to victory. . . . May the Lord bless our young brother, and may he be kept humble at the foot of the cross."

50 Years Ago

Feb. 2, 1942 issue—"The [U.S.] House of Representatives on Jan. 9 passed a daylight savings bill . . . that clocks must be moved ahead one hour on the 20th day after the bill's enactment and stay that way until six months after the war's end."

25 Years Ago

Feb. 27, 1967 issue—carries the obituary notices for **Rev. Fred K. Bowers**, former pastor of the **Souderton** and **Silverdale (Pa.)** churches; and **Ray I. Witter**, pastor at **Rosebank, Kan.**, for 31 years, bishop for 26 years of Midwest districts, and past moderator of the General Conference. He was a first cousin of **Dwight Eisenhower**.

10 Years Ago

Feb. 10, 1982 issue—Three merit scholars were named by **Messiah College** for the school year: **Joanna Lehman**, **David Zercher**, and **Bruce Shafer**—all Brethren in Christ.

Same issue—A plea is run written by **Wanda Thuma McDermond** for submissions for a Brethren in Christ women's resource list.

Feb. 25, 1982 issue—Ordination notices for **Terry Hoke** and **Gordon Gooderham**.

was guest preacher on Dec. 29. • Doug McConaughay spoke Dec. 15 to the **Sippo Valley** congregation, Massillon, Ohio. The congregation provided Christmas cookies for Transport for Christ. • Jay Smith was the Dec. 1 speaker for the **Union Grove** congregation, New Paris, Ind., on ministry to the Muslims. The New Year's fellowship included the film "Angel of Sardis."

Midwest Conference

On Dec. 8 the **Abilene, Kan.**, congregation had a program and video by Marion Book on the Venezuela missions challenge. "Happiness Is a Choice" was the Jan. 12 film. • On Dec. 15 the **Mound Park** congregation, Dallas Center, Iowa,

had caroling, a devotional, and a chili supper. • The **Mt. View** congregation, Colorado Springs, Colo., hosted a winter youth retreat Dec. 28—Jan 1. • Kevin Longenecker has accepted a second five-year term at the **Oakwood** church, Colorado Springs. • Brad Allen of the **Oklahoma City, Okla.**, church designed and gave oversight to installation of a sprinkler system as a project for his Eagle Scout badge. • Part of Christmas festivities for the **Rosebank** church, Hope, Kan., was a secret sisters party Dec. 19, and preparing food baskets for needy families on Dec. 22. • On Dec. 8 the ABC group of the **Zion** church, Abilene, Kan., hosted a Swedish Christmas celebration led by Linda Harding.

Pacific Conference

The **Chino, Calif.**, church had Dec. 18 caroling and chili supper. • Chris Carlson was the Dec. 8 guest speaker for the **Moreno Valley** congregation, Moreno, Calif. An original play, "The Story of Joseph and Mary," by Frank Prainito was Dec. 22. • The Dec. 15 Sunday school program of the **Pacific Highway** congregation, Salem, Ore., was "Angels Bring Good News." On Dec. 18 the congregation concluded a Wednesday night study of Revelation. • The New Year's Eve party of the **Riverside, Calif.**, church included games, gourmet coffees, and great music. • Sixty-five Friendship Class members of the **Upland, Calif.**, church enjoyed a

Money Matters

Putting the adventure back into stewardship

by Edward Rickman

Cooperative Ministries

Receipts—Year to Date

January 1 - December 31, 1991

	1991	1990
Proportionate and Designated	3,369,378	3,112,006
Congregational	2,741,575	2,562,010
Individual	627,803	549,996
Direct Giving	581,211	517,748
Congregational	300,556	309,201
Individual	280,655	208,547
Total to Date	3,950,589	3,629,554
Total Budget	3,835,885	3,749,096
Received to Date	103%	96.81%

Attitude makes a world of difference in fulfilling the responsibilities of life. How dull and boring life would be had not God given us the creative ability to turn sheer responsibility into enjoyable and pleasurable experience.

In some areas of life we have become very adept at making life's necessities an enjoyable experience. For example, we must eat in order to survive. In that sense it is a responsibility. However, since God gave us the ability to enjoy the taste, texture, and quality of food, we would rarely consider eating a responsibility. We have turned eating into one of the most pleasurable experiences of life. We spend freely to make our dining experiences events to remember.

Those of us who are parents have spent countless hours in creatively developing games to turn boredom into pleasure and constructive experiences. Our family has done a lot of traveling over the years. The boring miles can quickly turn children's emotions upside down (along with everything in the car). Consequently we developed numerous games and activities to pass the time and make the hours as pleasurable as possible.

In every area of life we have developed ways to entertain ourselves, even while we work and exercise. We have music while we work and shop. We have "Walkman" radios, tape and CD players with headphones to entertain or instruct us while we jog, mow the lawn, or simply sit and relax.

The list becomes endless when we consider the ways in which we turn responsibility into pleasure. Thank God we can!

Some of our responsibilities as disciples of the Lord Jesus Christ seem to be rather difficult for many people. Our

stewardship of "giving" seems to be so painful for some. Could it be that we have not found the secret of training our stewardship responsibilities into pleasurable experiences? Look at what the word of God says: "Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver" (2 Cor. 9:7).

What an exciting verse! What a lesson in transforming our attitude toward responsibility. Consider three major truths in this verse.

First of all, deciding what to give is a matter of the "heart." Many of us have become very practical and calculating in our giving. We have "intelligently" determined what we can afford to give and have determined in our minds that we will fulfill that responsibility. However, the Word would suggest that one of the secrets of turning responsibility into pleasure and adventure is to give from the "heart." Recognizing that God is the owner and that stewardship is a spiritual matter, the determination of our giving must be made at the "heart" level rather than the "head" level. Perhaps another way to say it is simply to make our giving a matter of prayer and allow God through the Holy Spirit to direct our hearts in the determination of our giving. All of us would benefit greatly from transferring our responsibility in stewardship to God who will direct the "heart" and will supply what he tells the "heart" to give.

Secondly, Paul instructs that giving reluctantly or under compulsion will not produce the desirable result either in our own lives or in our relationship to God. Both "reluctance" and "compulsion" suggest that the attitude needs some serious adjustment.

"Feliz Navidad Nite" on Dec. 13 with Mexican food, a skit, door prizes, white elephant exchange, and music. ● The **Walnut Valley** congregation, Walnut, Calif., recently had a progressive ethnic dinner. At Christmas they shared the gospel and gifts with children through the Angel Tree Project.

Southeast Conference

The Dec. 22 evening program at the **Holden Park** church, Orlando, Fla., featured the youth in two skits: "The Guest" and "Don't Keep the Faith." ● John Byers spoke in the Dec. 15 morning service of the **Winchester**, Va., congregation. A noon dinner followed.

Susquehanna Conference

The **Big Valley** congregation, Belleville, Pa., enjoyed a Dec. 19 concert by the Morley Family Singers. ● Recent memorial gifts to the **Carlisle**, Pa., church include an electronic score board in the gym, a computer printer, a trophy case, and landscaping. The Dec. 8 children's musical was "Angels Aware." ● Seven were baptized and 16 received into membership Dec. 1 at the **Cedar Grove** church, Mifflintown, Pa. The Dec. 15 musical was "Christmas from Scratch." ● The New Year's Eve fellowship at the **Cedar Heights** church, Mill Hall, Pa., included singing, a film, communion, and finger foods. ● The **Colyer** congregation, Centre Hall, Pa., had a

visit from Bishop Hawbaker on Dec. 1, with a fellowship meal at noon.

Entertainment at the Dec. 15 Christmas banquet of the **Cumberland Valley** congregation, Dillsburg, Pa., was ventriloquist Deb Harnish. Rachel Kibler has been appointed missions director. ● The **Grantham**, Pa., church has formulated a baptism policy which outlines the procedure if believers baptism becomes a membership issue. ● On Dec. 7 the youth of the **Jemison Valley** congregation, Westfield, Pa., provided free babysitting while parents Christmas-shopped. Christmas programs were "Everywhere You Go It's Christmas" and "Bah Humbug!" ● The ladies of the **Marsh Creek** congregation,

Reluctant giving suggests that there is less than a total willingness to part with those resources we have. To put it simply, it's an attitude of "I know I should, but I wish I didn't have to." Or perhaps it's an attitude of "Let's put this off as long as we can."

On the other hand, giving under compulsion suggests a feeling or attitude of bondage to responsibility. It's simply an attitude of "the only reason I'm doing this is because I'm forced to." There can't possibly be any joy in either the attitude of reluctance or compulsion. The second secret of turning stewardship responsibility into spiritual adventure is to change the attitude with which we give to willingness and opportunity rather than reluctance at compulsion.

The third great truth here is that God's response to us is dependent upon

the "attitude" of our stewardship activities. The Word says that "God loves a cheerful giver." Paul doesn't tell us what God's response is to an "uncheerful" giver, but I suspect we can use our imagination.

Actually, the word "cheerful" in the Greek can be translated "hilarious." God has a special love for those who learn the secret of "hilarious" giving.

In his book *God's Miraculous Plan of Economy*, Jack R. Taylor suggests that all of heaven gets excited when we learn the secret of hilarious giving. "Can you imagine the angels in heaven talking? One says to another, 'You know, this fellow I am assigned to just won't believe God for anything! He is greedy and has no idea what is waiting for him if he will just give! I wish I could get a transfer!' Another chimes in to say, 'I have never been so happy! This fellow

that I am assigned to has just discovered that he cannot outgive God, and he has gone absolutely wild giving here and giving there! Praise the Lord!' If God loves a cheerful giver, then the angels must love the cheerful giver as well! What must your angel be saying about your giving?"

Successful and fulfilling stewardship is a matter of the heart, the attitude, and pleasing God. Each of us should examine ourselves in these areas and determine to put the adventure back into our personal stewardship. We will be amazed at the change that will occur in us and we will be overjoyed by the response of our God toward us.

W. Edward Rickman is Director of Stewardship U.S.A.

Looking for ideas to enhance the stewardship of your congregation? Would you and your people benefit from assistance in handling personal finances?

Brethren in Christ Stewardship Services announces the availability of personnel for workshops, seminars, and/or speaking engagements for 1992.

Rev. W. Edward Rickman
Director of Stewardship, U.S.A.
available for:

- Sunday ministry
- series on Faith Promise giving
- seminars on family/church finances
- other topics as requested

Dr. Donald R. Zook
Executive Director
Brethren in Christ Stewardship Services
available for:

- Sunday ministry
- seminars on personal finances, investments, and biblical stewardship

Mr. James Mock
Director of Development and Planning, Brinkhaven Homes for Youth, Inc., Canton, Ohio
available for:

- Sunday ministry on "Grade A Stewardship"
- seminars entitled "T.E.A.M.—Targeting Efforts for Effective Ministry" and "Thinking Biblically as Kingdom Builders"

To schedule one of these persons, contact Brethren in Christ Stewardship Services, P.O. Box 450, Mechanicsburg, PA 17055-0450. Phone (717) 697-2634.

If you don't see news from your congregation in this issue, now is the time to appoint a correspondent. If guidelines for submitting news are not on file in your pastor's office, write or call and we'll send them to you. Let's hear from the Pacific, Southeast, and Midwest Conferences. We know you're out there!

Howard, Pa., had their Christmas dinner at the Blanchard Jaycee Hall.

Members of the **Mechanicsburg**, Pa., church were encouraged to buy live Christmas trees and then incorporate them into the landscaping of the new church. The Susquehanna Valley Brass Ensemble performed at a December evening service. ● The Jan. 12 service at the **Messiah Village** church, Mechanicsburg, was a farewell for Phyllis Engle, returning to a missions assignment in Zambia. ● The youth of the **Redland Valley** church, York Haven, Pa., participated in Prison Fellowship's Angel Tree Project. The congregation enjoyed a banquet Dec. 21 at the Chalet Restaurant in Dillsburg. ● Dec. 8 was Missions Sunday at the Wesley church, Mt. Holly Springs, Pa., with Mr. and Mrs. Don Shenk, Wanezi Mission, Zambia; Phyllis Engle, soon to be at Theological Training College, Africa; and Bill Baublitz, Jr., who had helped build the Cagua, Venezuela, church.

For The Record

Births

Albert: Derek Douglas, Dec. 12; Dennis and Kelly (Crider) Albert, Cumberland Valley congregation, Pa.

Barley: Danielle Elane, July 28, 1988; chosen daughter of Roy and Maryann (Garber) Barley, Cross Roads congregation, Pa.

Fisher-Barton: Caleb Michael, Dec. 2; Mike and Lisa (Fisher) Fisher-Barton, Westheights congregation, Ont.

Registered Nurses

Philhaven Hospital is seeking registered nurses with an interest in psychiatric nursing. Located near Mt. Gretna, Pa., Philhaven is a 106-bed psychiatric facility owned and operated by the Lancaster Conference of the Mennonite Church, founded upon and committed to a Christian philosophy and value system. Current openings on evening shift, but RNs with other interests are always welcome to apply.

For information or application, please contact Cathleen Dale in Human Resources at 1 (800) 932-0359 or (717) 270-2451; P. O. Box 550, Mt. Gretna, PA 17064.

Flagg: Rachael Elizabeth Ann, Nov. 18; Christopher and Jennifer (Hurtubise) Flagg, Wainfleet congregation, Ont.

Grimes: Emily Joyce, Dec. 3; Daniel and Brenda (Hollinger) Grimes, Harrisburg congregation, Pa.

Harris: Cory Allen, Dec. 7; Kim and Darlene Harris, Pequea congregation, Pa.

Heilman: Aubry Thyme, Dec. 4; Sam and Dawn (Gish) Heilman, Fairland congregation, Pa.

Kelchner: Abigail Rose, Dec. 3; Jeffrey and Kelly (Mattern) Kelchner, Elizabethtown congregation, Pa.

McIlveen: Courtney Renee, Dec. 16; Steven II and Dianne (Bard) McIlveen, Chambersburg congregation, Pa.

Peachey: Kristen Denise, Nov. 28; Dennis and Cristine (Byler) Peachey, Cedar Grove congregation, Pa.

Reist: Janelle Nicole, Nov. 25; Steven and Kimberly (Herr) Reist, Harrisburg congregation, Pa.

Risser: Kelli Louise, Dec. 8; James and Kay (Owen) Risser, Manor congregation, Pa.

Shenk: Emma Jill, Dec. 3; Ronald and Jill (Holland) Shenk, Manor congregation, Pa.

Sites: Hannah Rene, Nov. 7; Barrett and Kim (Hartman) Sites, Antrim congregation, Pa.

Slagenweit: Ryan Eric, Nov. 15; Eric and Elaine Slagenweit, Martinsburg congregation, Pa.

Thrush: Karina Renee, Dec. 13; Lane and Tondra (Thrush) Thrush, Mt. Rock congregation, Pa.

Weaver: Stacie Kay, Dec. 12; Doug and Kendra (Biller) Weaver, Nappanee congregation, Ind.

Zeager: Briana Rae, Oct. 14; Dean and Cheryl (Leaman) Zeager, Cross Roads congregation, Pa.

Correction: Myers: Seth Philip, June 29; chosen son of Dennis and Eunice (Bert) Myers, Winchester congregation, Va.

Weddings

Landis - Lefever: Kimberly A., daughter of Parke and Charlotte Lefever, Mount Joy, Pa., and Jeffrey K. Landis, son of Kenneth and Carolyn Landis, Christiana, Pa., Dec. 20, at Cross Roads Brethren in Christ Church with

Rev. Dale H. Engle and Rev. Dan Heitzman officiating.

Lehman - Hess: Melissa Ann, daughter of John P. and Etta Hess, Landisville, Pa., and Raymond Daniel, son of Mr. and Mrs. Richard N. Lehman, Lancaster, Pa., Nov. 16, at Lancaster Brethren in Christ Church with Rev. James D. Ernst officiating.

Minter - Spector: Debra, daughter of David and June Spector, Carrollton, Tx., and Seth, son of Mark and Glenna Minter, Abilene, Kan., Nov. 2, at Chapel of Bells.

Mullen - Miller: Katrina L., daughter of Galen and Ruth Miller, Lancaster, Pa., and Peter F., son of Mr. and Mrs. Thomas J. Mullen, Jr., Landisville, Pa., Nov. 23, at Lancaster Brethren in Christ Church with Rev. Kenneth Burnette officiating.

Shamas - Gilmore: Susan Arlene, daughter of John and Luella Gilmore, Wainfleet, Ont., and Phillip Ronald, son of Alexander and Doreen Shamas, London, Ont., Oct. 20, at Wainfleet Brethren in Christ Church with Rev. Leonard Chester and Rev. Douglas Ward officiating.

Obituaries

Ebersole: Stanley Ray Ebersole, born Apr. 30, 1914, son of Aaron and Nellie Ebersole, died Nov. 19. Preceding him in death was a son, Brian. Surviving are his wife, Cora Frances (Winger); two sons, Robert and Kenneth; a daughter, Arlene Duff; seven grandchildren; two great-grandchildren; and a brother, Clifford. He was a faithful member of the Bertie congregation, Ont., where the funeral was held with Rev. Don Middlemiss, Rev. Ross Nigh, and Rev. Mark Thornton officiating. Interment was in the Bertie cemetery.

Hawton: Thomas Samuel Hawton, born Jan. 20, 1899, son of John and Etta Hawton, died Dec. 17. Preceding him in death were his wife, Eileen; and a sister, Lily Brownridge. Surviving are three sons, Charles, Ronald, and Glenn; three daughters, Doris Cober, Gladys Dobberthein, and Ruth Weston; a sister, Velma Winters; and a brother, Bert. He was a deacon in the Stayner, Ont., congregation from 1936 to 1962. The funeral was held at the church with Rev. Darrell Winger, Rev. Harvey B. Stickley, and Rev. George C. Sheffer officiating. Interment was in the church cemetery.

Lenhart: Jennifer E. Lenhart, born Mar. 24, 1972, daughter of Wesley and Donna Lenhart, died Sept. 20. Surviving are her parents; two sisters, Bethani and Heather; and grandmothers, Gladys Lenhart and Faye Book. A member of the

Director of C.E./Youth

The Chambersburg Brethren in Christ Church is accepting resumes for the position of Director of Christian Education and Youth. This staff position is scheduled to begin in the spring of 1992.

Please send resumes to:
Chambersburg Brethren in Christ Church
Douglas Kelchner, Senior Pastor
465 Center Street
Chambersburg, PA 17021

School Administrator Needed

Elementary School Administrator Needed at Juniata Mennonite School, a K-8, patron operated school in rural central Pennsylvania, by July 1992. Master's degree with teaching and administrative experience preferred. Contact J.M.S. at (717) 463-2898.

Chino, Calif., congregation, she had attended Riverside Community College, worked part-time at a Christian preschool, taught the three- and four-year-old Sunday school class, and had given voluntary service the summer of 1991 in Africa where she developed malaria. The funeral was at the Chino church with Rev. Ralph Neighbour, Rev. Perry Engle, and Rev. Don Roberts officiating. Interment was in Bellevue Cemetery.

Major: Percy Lawrence Major, born Aug. 8, 1906, son of Charles and Helena Major, died Nov. 28. Preceding him in death were his wife, Geraldine (Pringle); a sister, Helena; a son-in-law, Ken Abell; and a grandson, Lawrence Major. Surviving are 3 daughters, Barbara Johnson, Marion Morgan, and Luella Cline; 3 sons, John, David, and James; 22 grandchildren; 18 great-grandchildren; and a brother, Victor. He was a member of the Port Colborne congregation, Ont., where he served in trustee assignments, and was head usher and sexton. The funeral was held at the church with Rev. Brian Lofthouse officiating. Interment was in Oakwood Cemetery.

Sider: Margaret Lorentz Sider, born Sept. 28, 1959, daughter of Robert and Delia Lorentz, died Nov. 29. Surviving are her parents; her husband, Glenn Sider; children, Meghan, Nicole, and Matthew; sisters, Laurie Cranny, Deborah Kimsa, Suzanne Maynard; and a brother, John Lorentz. The funeral was held at the Rosebank church, Ont., with Rev. Trevor Main and Rev. Rick Silvestro officiating. Interment was in Rosebank Community Cemetery.

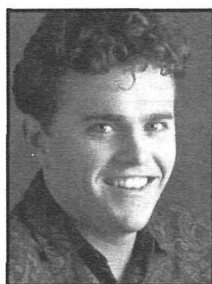
Smith: Clarence Vernon Smith, born Feb. 23, 1912, son of Harry and Florence Smith, died Nov. 21. Surviving are his wife, Docia (Calhoun); and three brothers, Harold, Ronald, and Kenneth. He was a faithful adherent of the Wainfleet, Ont., congregation where the funeral was held with Rev. Robert J. Rolston, and Rev. Bill Johnston officiating. Interment was in Fifty Cemetery.

Winger: Laura Margaret Winger, born Nov. 27, 1899, daughter of Adam and Josephine Carver Winger, died Nov. 11. Preceding her in death were her husband, Norman Winger; 2 sons, Donald and Ray; and a grandson, Donnie Winger. Surviving are 3 sons, Calvin, Willard, and James; 2 daughters, Bethene Mater and Jean Davis; 17 grandchildren; 28 great-grandchildren; and 7 great-great-grandchildren. She was a member of the Clarence Center Brethren in Christ Church. The funeral was held at the Bertie church, Ont., with Rev. Ross Nigh, Rev. Don Middlemiss, and Rev. Mark Thornton officiating. Interment was in the Bertie cemetery.

Correction (from December Visitor) **Starr:** Scott Winfield Starr, born Aug. 9, 1911, son of Ferris and Eva Hornbaker Starr, died Sept. 27. He was preceded in death by a sister. Surviving are six daughters: Ida May Gochenaur, Alta Holden, Patsy Kauffman, Mary Werner, Betty Jo Sipe, and Joyce Mellott; a son, David; 22 grandchildren; 17 great-grandchildren; and a brother, Barton M. Scott was a dairy farmer, worked for H.J. Heinz Co. for 23 years, was a member of the Waynesboro Fish and Game Association, and the New Guilford congregation. Services were held at the church with Rev. Robert Verno and Rev. Maurice Bender officiating. Interment was in Parklawn Memorial Gardens. ■

Three begin MCC assignments

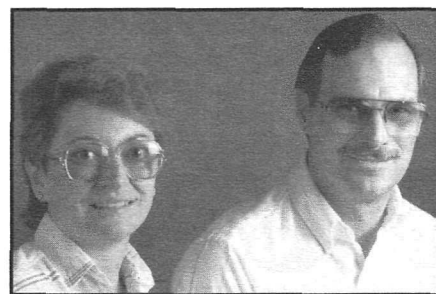
James Rich, of Riverside, Calif., is beginning a nine-month Mennonite Central Committee assignment in Central America, where he will participate in a



Youth Discovery Team with young adults from El Salvador and Honduras. A member of the Riverside Brethren in Christ Church, he received a bachelor's degree in sociology from Riverside

Community College. His parents are John and Norma Rich of Riverside.

Evelyn and Neal Longenecker, of Englewood, Ohio, are beginning two-year MCC assignments in Akron, Pa. Evelyn will work as a data entry clerk and Neal as pricing supervisor for SELF-HELP Crafts. They previously served at the Navajo Brethren in Christ Mission near Bloomfield, N.M. Members of the



Highland congregation in West Milton, Ohio, they have one daughter, Michelle, living in Englewood.

MCC is the service, development, and relief agency of North American Mennonite and Brethren in Christ churches. Each year about 475 people enter MCC assignments in any of more than 50 countries in North America, Asia, Africa, Europe, the Middle East, or Latin America. Currently about 900 MCC workers serve in assignments such as community development, education, health, food production, emergency response, and administration. Many workers are placed in assignments where they work directly with local churches or community groups. ■

Inter-Mennonite conference on aging planned in four locations

"Aging in the Faith Community" is the title of four regional conferences being planned for Mennonites and Brethren in Christ across North America. The conferences, all scheduled for June 1992, will be held on college campuses: Pacific College, Fresno, Calif., June 5-7; Messiah College, Grantham, Pa., June 5-7; Goshen College, Goshen, Ind., June 12-14; Bethel College, Newton, Kan., June 26-28.

The planning committee, which includes George Kibler from Messiah Village, has deliberately sought to involve congregational representatives. Each Mennonite and Brethren in Christ congregation will be invited to send a team of people.

The conferences are being held on college campuses in order to provide low cost facilities and meals. The sessions will feature resource speakers and a variety of special interest groups covering a range of issues.

The goals of these conferences are:

1. To assist congregations to share their experience and enlarge their vision of the aging process in the context of increased longevity.

2. To empower congregations to develop an awareness of spiritual resources for meaningful living and decision making in the face of economic and technological developments.

3. To inform and equip congregations to address issues of ethics and choices in the context of our faith community and our spiritual heritage.

Plans are being made for a study guide to be prepared for congregational use following the conference.

Program information and registration details will be announced in the church papers and mailed to each congregation early in 1992.

For information, write to Mennonite Health Association, Post Office Box 818, Goshen, IN 46526-0818. Telephone (219) 533-9069. ■

BRIDGE TO THE CITY



a conference on urban ministries

July 2-3, 1992

McMaster University, Hamilton, Ontario

sponsored by the General Conference Board for Brotherhood Concerns

Purpose:

- help the Brethren in Christ Church in North America to rediscover the city as a mission field open to the whole gospel of Jesus Christ
- increase awareness and support of existing Brethren in Christ urban ministries
- explore effective models for urban ministry
- create more openness toward going into the city
- understand and appreciate the reality of life in the city

Keynote Speakers:

Ezra Williams, pastor, Bethel Assembly Church in Harlem, New York

Howard Snyder, Professor of Evangelization and Church Renewal at United Theological Seminary, Dayton, Ohio; author of *The Problem of Wineskins* and *Models of the Kingdom*; former Free Methodist pastor and missionary

Other Program Features:

Large and small group discussion

Storytelling from Brethren in Christ urban ministries:

- inner city service ministries
- international students
- living in the city
- church planting and pastoring in the city
- urban/suburban partnerships

Interest group workshops on opportunities and challenges in Brethren in Christ urban ministries

Worship, special music, drama

Testimonies

Schedule:

Registration begins at 6:00 p.m., Thursday, July 2, with the first plenary session beginning at 7:00 p.m. The conference continues through Friday, July 3, concluding with an evening rally.

Registration Information:

1. You must submit FORM C of the General Conference registration form which appeared in the January issue of the *Evangelical Visitor*, indicating your need for meals and accommodations for the pre-conference. These forms are also available separately from your pastor.
2. You may choose to attend only the "Bridge to the City" pre-conference event (without attending all of General Conference). Simply register on FORM C for the "Pre-Conference Package."
3. Costs for accommodations and meals are as listed in the General Conference registration information.
4. In addition, there is a \$10 (\$9 U.S.) per person registration fee for "Bridge to the City," payable to the Board for Brotherhood Concerns.
5. You must also register separately with the Board for Brotherhood Concerns for the "Bridge to the City" pre-conference. Registration deadline is June 1, 1992. Brochures and registration forms are available from your pastor or from the BBC, P. O. Box 246, Mount Joy, PA 17552; (717) 653-8251. You may also call or write to this address for more information.

Kesler, Gregory and Hybels highlight NAE's 50th anniversary convention

Jay Kesler, Joel Gregory, Dennis Kinlaw and Bill Hybels are just a few of the many evangelical leaders to be featured during the 50th Anniversary Convention of the National Association of Evangelicals (NAE), March 3-5, 1992, in Chicago, Ill. The theme is "Forward in Faith—50 Years of Evangelical Cooperation"; the convention site is Chicago's Hyatt Regency O'Hare Hotel.

Half a century ago, at the Hotel Coronado in St. Louis, Mo., 150 delegates gathered to launch the National Association of Evangelicals. Though much has changed throughout the ensuing 50 years, NAE's original seven-point statement of faith, service to evangelicals, and leadership in cooperation remain constant.

Kesler, president of Taylor University, is the opening night featured speaker. He is highly respected as an author, educator,

radio personality and for his work with young people. The evening will also feature The Chicago Staff Band of The Salvation Army and the presentation of the 1992 Laypersons of the Year Award to popular evangelical musicians Bill and Gloria Gaither. Representatives of all NAE member denominations will be recognized in a special ceremony.

Gregory, pastor of the First Baptist Church of Dallas, Texas, will challenge Wednesday evening's audience. The Huntington College Concert Choir will provide music, and the James DeForest Murch Award will be presented.

Kinlaw, chancellor of Asbury College, will conduct Wednesday morning's Leadership Session, and Hybels, pastor of the Willow Creek Community Church in South Barrington, Ill., will lead Thursday morning's Open Forum. A special addition to this year's convention will be

David Bryant's unique "Concert of Prayer" on both Wednesday and Thursday mornings.

Features of the concluding 50th Anniversary Convention Banquet include Steve Green's singing, the presentation of the J. Elwin Wright Award and a challenge for NAE's future from Peter Kuzmic, who is considered one of the most influential evangelical leaders of Eastern Europe. Kuzmic, director of the Biblical and Theological Institute, Osijek, Yugoslavia, is also chairman of the World Evangelical Fellowship (WEF) Theological Commission.

An array of luncheon speakers will also be on hand. They include such well-known evangelicals as Stuart and Jill Briscoe, Ted Ward, Leighton Ford, Gordon MacDonald, David Mains, J. David Schmidt, George Grant, Benjamin Alicea and David Clark. The World Evangelical Fellowship Luncheon speaker is WEF's International Director Designate Jun Vencer of the Philippines. In addition, some 30 workshops will address a variety of vital subjects. ■

MEDA gathering focuses attention on how business can serve the church

While 650 Brethren in Christ and Mennonite business people met in Lancaster, Pa., Nov. 11-17, the U.S. stock market took its fifth largest plunge in history. But the dive garnered little more than a few whispers at the 10th anniversary meeting of Mennonite Economic Development Associates (MEDA). What did occupy participants from across the U.S. and Canada was "the business of service." And not just any service, but service to the church.

"We at MEDA want to be part of the church," chairman LeRoy S. Troyer (South Bend, Ind., architect) said in opening remarks. "We are a part of the church now, but we want to be even more so."

The present organization began in Lancaster 10 years ago with the merging of the original MEDA and MIBA (Mennonite Industry and Business Associates) for inspiration and development work. Today the organization has 2,000 members and a worldwide staff of 156.

Service to the church is not easy, members were told. One reason is the uneasy relationship between church and business. "The church is schizophrenic toward you," Ervin R. Stutzman, Lan-

caster Conference moderator said. "While we ask you for your money, we also condemn you if you make too much."

Business people carry responsibility for the uneasy relationship. Wally Kroeker, editor of MEDA's publication, *The Marketplace*, asked: "Why is it that entrepreneurs in business become conservatives and stick-in-the-muds in the local church?" He challenged MEDA members to behave at church the way they do in the office.

Charles Loewen, MEDA's chair for the next year, told the group to "get in there and use your business skills in the church. . . . How can we serve our churches if we are timid about offering our skills and talents?"

Yet in spite of best intentions, working as business people in the church creates tensions, Phyllis Pellman Good and Merle Good admitted in a joint address. "Can one fail and stay in the church? . . . Move too close to success, and we feel the heat. Move too close to failure, and we feel the cold. . . . With both these questions the church has preferred to gossip rather than to deal with the issues head on."

Business people must constantly ask, "How much is enough?" the Goods said. "How much money and power and prestige is enough for me?"

Questions such as these are today's frontiers of the Anabaptist tradition. Donald B. Kraybill, professor of sociology at Elizabethtown (Pa.) College noted that most of the decisions today's business people deal in are gray. Christian business people need to be "owls" with the strength to make decisions in spite of the ambiguities involved.

Jim Harder, assistant professor of economics and business at Bethel College, North Newton, Kan., challenged MEDA members to work at helping to make it profitable for the poor to work again; most who do so today receive wages that will never allow them to escape poverty. How? Wally Kroeker put it in terms of a vision. He said, "We have in this room the brains and the expertise to create 100,000 jobs by the end of this century."

In other business, MEDA members elected officers and approved a budget of more than \$2.75 million for the coming year. An offering during the 10th anniversary meeting brought in \$10,000 toward this budget. Members agreed to meet in Denver, Colo., next Oct. 29—Nov. 1.—*For Meetinghouse by J. Lorne Peachey*

Messiah College News

Dean's List

Messiah College recently announced its Dean's List for Fall 1991. The following Brethren in Christ students are among those who received recognition for their fine accomplishment:

Anthony K. Book, junior, mathematics, Grantham, Pa.

Philip K. Brubaker, sophomore, Christian education, Arcanum, Ohio

Jacob Daniel, sophomore, engineering, Grantham, Pa.

Natalie R. Eckert, freshman, biology, Elizabethtown, Pa.

Shawn L. Eyster, senior, computer science, East Berlin, Pa.

Susan L. Fullerton, senior, international business, Elizabethtown, Pa.

Carolyn R. Groff, junior, accounting, Gordonville, Pa.

Renee C. Guistwite, junior, chemistry, Carlisle, Pa.

Corinne D. Hess, senior, political science, Dillsburg, Pa.

Erin A. Hoffman, freshman, elementary education, Elizabethtown, Pa.

Nancy L. Huber, sophomore, English, Annville, Pa.

Beth L. Jacobs, sophomore, elementary education, Fairfield, Pa.

Leron L. Lehman, junior, accounting, Huntingdon, Pa.

Todd E. McMichael, junior, business administration, Willow Street, Pa.

Vicki E. Miller, junior, English, Mechanicsburg, Pa.

Yung Thi Nguyen, senior, elementary education, Grantham, Pa.

Karen L. Pertusio, junior, elementary education, Annville, Pa.

Krista E. Poe, freshman, biology/pre-med, Lancaster, Pa.

Jason E. Richwine, sophomore, mathematics, Carlisle, Pa.

Kevin S. Robinson, junior, mathematics, Hollidaysburg, Pa.

Eric A. Seibert, senior, Bible, East Berlin, Pa.

Beth A. Shertzer, senior, accounting, Columbia, Pa.

Tonya L. Starner, senior, family studies, Millerstown, Pa.

Eric L. Steffy, senior, pre-engineering, East Petersburg, Pa.

Chadwick L. Warfel, sophomore, business administration, Leola, Pa.

Glen S. Wood, senior, French, Grantham, Pa.

(The list does not include students from the Philadelphia campus, whose grades are submitted to the academic office on a later schedule.)

General education curriculum revised

The Messiah College faculty recently approved a new general education curriculum outline for all Messiah students.

According to Vice President of Academic Affairs Harold Heie, the curricular review actually began two years ago with a Statement of Educational Objectives. "The strength of the new curriculum is that it was developed on the foundation of these objectives. We didn't just tinker with the old for the sake of changing things around. Our next task will be to devise a tool to assess student outcomes, to ensure that they are in fact meeting the specified objectives."

The new general education curriculum is divided into four major categories:

- 1) strengthening the abilities of the liberally educated;
- 2) expanding the knowledge of the liberally educated;
- 3) affirming the Christian faith; and
- 4) engaging the world.

Specific courses for each of these areas have yet to be designed, but, Dr. Heie notes, "Students will have more choice as to which courses they take." At the same time, courses in specific disciplines such as philosophy and literature, which were not represented in the old system, are now required.

In addition, the new curriculum includes an emphasis on writing in all disciplines. Students will be required to enroll in at least two writing-intensive courses, both in and out of their major. Equipping students with the necessary library research skills will also be a priority.

Up next for review is the course content for each of the 40-plus majors. The new general education curriculum should be in effect by the fall of 1993, and the new majors curriculum by the fall of 1994.

Arts Forum lecture

Michael Medved, film critic, author, and national television personality, will be the featured speaker at Messiah College's annual Arts Forum. Professor Paul Nisly, chairman of the Department of Language, Literature and Communications, commented, "We are very pleased to have someone of Mr. Medved's caliber as this year's guest lecturer."

Since 1985, Mr. Medved has served as co-host, with Jeffrey Lyons, of "Sneak Previews," the Public Broadcasting System's weekly movie review show which airs in more than 150 cities. Mr. Medved is also the author of *The Shadow Presi-*

Seniors: apply now!

High school seniors planning to attend Messiah College this September should apply now. Here are three things students need to do to apply:

1. Complete and submit the Messiah College application, a copy of which is bound between pages 40 and 41 of the college catalog.

2. Have official transcripts of courses, grades, and standardized test scores sent to the Messiah College Admissions office. Messiah will accept either Scholastic Aptitude Test (SAT) or American College Testing (ACT) scores.

3. Have two recommendations, including one from your pastor or youth director, sent to the Messiah College Admissions Office. Recommendation forms are included in the application booklet.

The Messiah College Admissions Office is open weekdays 8:00 a.m.-5:00 p.m. Call or write for a catalog, application form, financial aid information, or campus visit information: Admissions Office, Messiah College, Grantham, PA 17027, (717) 691-6000.

dents and co-author of *What Really Happened to the Class of '65?*, among other works. In addition, his columns have been published in leading newspapers such as the *New York Times*, the *Washington Post*, and the *Chicago Tribune*.

Mr. Medved will speak on "Hollywood vs. America: Popular Culture and the War on Traditional Values" on February 24 at 7:00 p.m. in the Climenhaga Fine Art Center's Miller Auditorium.

Director of Service/Learning Programs appointed

Dr. Vern Blackwood was recently appointed as Director of Service/Learning Programs at Messiah College, and assumed his new responsibilities on January 15, 1992. He will begin his duties by teaching the first semester of the recently approved two-course sequence titled *Studies In Service/Learning*, initially offered this spring.

Dr. Blackwood received his B.A. from Wheaton College and an M.A. from the Wheaton Graduate School in the area of Christian ministries. He holds his doctorate in Christian Education from the Trinity Evangelical Divinity School. Among other endeavors, he served as ministry assistant with Church of the Savior in Washington, D.C., focusing on holistic urban ministry; he was coordinator of student ministries and part-time Christian education instructor at Houghton College for three years; and he served as director and faculty member for the Wesleyan Urban Coalition in Chicago for four years.

Messiah has been in the process of implementing a formal service/learning program that links service and learning in a formal classroom setting. Incorporating service into the Messiah College curriculum allows the college to better coordinate the numerous service activities which are already taking place. The course sequence Dr. Blackwood is overseeing consists of the three-credit spring semester course, involving students who will pursue a variety of summer service projects, followed by a three-credit debriefing course in the fall with the same students.

Sports medicine program accredited

Jack Cole, chairman of the Department of Health, Physical Education and Recreation, recently announced that the sports medicine program received certification from the Pennsylvania State Board of Physical Therapy for the 1991-1992 academic year.

Onesimus

My dear Father in the faith,

You have probably heard the news there in prison. It has spread through the whole empire: "Our boys have returned home from the long war." Here in the streets of Colossae, the buildings were festooned with garlands and banners; yellow ribbons were tied to all the columns of the houses and the temples, especially the temple of Mars. A part of the legions that were under "General Tear-It-Down Titus" marched up the central street as people waved and shouted. I am sure that our city's celebration paled in comparison to that of Rome.

Dear brother, I write out of my own perplexity. Prior to the war, one of the members of the fellowship here joined the Roman army. I know that it is highly unusual for a Follower of The Way to join *after* his conversion, but Gaius felt that as a patriotic citizen, he owed it to the empire and to Caesar. Besides, there is good pay, opportunity for advancement and job training (although there is not

much call for catapult operators in the businesses here in Colossae). I protested with him that we must be soldiers of Christ. But he argued what with all the gods of Rome, surely such a godly country should be defended; moreover, he cited your words and said that the empire was instituted by God, and we are scripturally bound to fight for her. He says that in fulfilling his obligations to the Scripture and the empire, "What's the big deal in burning a little incense to Caesar's statue. It is, after all, part of wearing the legionnaire's imperial toga."

Gaius has been back with us now for six months. A few Sundays ago he stood in the assembly of the brethren and praised God for His protection during the battles he was in, but Gaius is uncharacteristically silent when it comes to talking about what he actually did during the siege of Jerusalem. I know from some of the survivors who have made their way to

continued on page 28

The sports medicine major was approved by the National Athletic Trainers Association last June but awaited state certification until recently. The major, which prepares students to be athletic trainers, includes courses in physical education and biology as well as practical clinical experience. Athletic training is a young and growing health-related profession which provides paramedical services to athletes.

With 32 students currently enrolled in the sports medicine program it is the largest of three majors offered by the Department of Health, Physical Education, and Recreation. The health and physical education major prepares students to teach physical education at the K-12 level. The physical education major, recently renamed "sport and exercise science," prepares students for careers in recreational leadership for sports management.

Criminal justice minor approved

The Messiah College faculty recently approved the addition of a minor in criminal justice to the college's long list of academic programs. This minor is designed to prepare students for entry-level employment in probation, parole,

community corrections, counseling, rehabilitation services, evidence analysis, corrections (prisons, reformatories, detention centers, etc.) as well as local, state, and federal law enforcement.

The minor consists of three sociology courses (Crime, Deviancy, and Corrections; Juvenile and Criminal Justice Systems; and Social Problems) and an introductory course in criminal law. The remaining required 12 credits are to be concentrated in either law enforcement, corrections, or juvenile justice and include a practicum or internship in the chosen concentration. Students may elect to take courses at either the Grantham or Philadelphia campus.

Ministers Conference reminder

The 27th Annual Ministers Conference, hosted by Messiah College, will take place on February 17-19, 1992. Key-note speakers are Dr. Bruce Wheeler Theilman, currently serving as pastor of the First Presbyterian Church in Pittsburgh, Pa., and Dr. Jim Fleming, director of Biblical Resources Study Center in Jerusalem, Israel, an ecumenical organization serving the worldwide church.

For more information call 1 (800) 637-8650. ■

Colossae that the Romans put as many of the men, women, and children as they could to the sword. Nor has Gaius mentioned his part in tearing down the Temple; the few times that I've asked him, his only comment is that God was judging Jerusalem for rejecting the Christ, and that he was an "instrument of God."

Father Paul, I know that God has his-

torically judged not only his people but also his "instruments." Please pray for Gaius as he seeks not only to justify but to promote his works among the brethren (even some of the elders and pastors are supportive of such activity). And pray for us. Since the war's end persecutions are beginning to arise; both Jason and Simon were arrested by soldiers and will be joining you there in prison. I myself am

beginning to watch for the day that brother Gaius comes to my door.

Your son in the faith,
Onesimus

Note: The writer is aware that Paul was reportedly martyred by Nero in A.D. 67, that Jerusalem did not fall until A.D. 70, and that creative licence is being taken.

Phoebe's Journal

"No one knows what goes on behind closed doors"

The country-western song from several years ago was talking about something quite different, but the point that others looking on don't know what goes on behind closed doors is true, whether it is something wonderful or just the opposite. Many Christians can testify—either from their own experience or from what they've observed in others—that the face they put on for people in public often masks some pretty awful realities at home.

A family copes with a child's mental illness and the unpredictable behavior patterns it causes. A man learns that his wife has been having an affair; a woman goes home each night to a husband who abuses her; another woman was sexually abused as a child but only recently remembered; and another finds pornographic literature under her husband's bed. Another family has a child who is abusing alcohol and is being sexually promiscuous. These people and others come to church with us each Sunday, most of the time looking and acting as if nothing is wrong, but nonetheless carrying a huge load.

Most of the time we never know what's really going on in people's lives unless they're close to us or unless something happens to spill the ugly secrets out into the open. Then we have to figure out how we're going to respond.

In the not-so-helpful category of responses: some choose to "blame the victim," saying things like "she must be

mistaken; she fantasized the whole thing," "she must have done something to provoke the abuse," "they weren't loving enough," "she didn't submit." Some are tempted to give easy or simplistic answers: "go back and try again," "pray harder," "perhaps if you're more careful, he won't do it again." Some spiritualize the situation: "God must be trying to tell you something," "remember that you're suffering for Jesus' sake."

Others want to ignore the problem, pretend that they don't know anything is wrong. Some may even tend toward voyeurism, deriving perverse pleasure from "tsk-tsking" about the misery of others. And finally, some are disillusioned—perhaps all over again—by the fact that these things happen in the church; they expect the church to be different and find it hard to accept that things really aren't very different in the church after all (and, in fact, sometimes the church even exacerbates the problem).

But there are more helpful responses, some of which are suggested by implication from the foregoing list of bad responses. We can confront the reality of what is happening in people's lives. Sometimes this means confronting wrong behavior, and sometimes it simply means acknowledging that evil and sin still affect Christian people. We can believe

people's stories and not minimize their pain. We can recognize the complexities of most situations, and refrain from unthinking condemnation.

We can be angry at injustice and wrongdoing. We can walk with people—both the victim and the victimizer. "Walking with" involves lots of things, not the least of which is empowerment—helping people to take responsibility for themselves and their behavior, not taking over and telling them what to do, but helping them figure out for themselves what they must do. And we can remind ourselves and others that while God does not will bad things to happen, God cares about us in the midst of bad times.

The story of the woman caught in adultery in John 8 illustrates a bit of what I'm talking about. In her case, Jesus refused to apply the letter of the law, and even though he recognized her sin, he was compassionate toward her and spread the blame (if anyone among you is without sin. . .). He did not condemn her but sent her forth to start her life over again: "Go and sin no more."

Every time I hear another story about someone at church who carries a load which is not visible on Sunday morning, I'm reminded again of how much we need each other and of how fragile many of us really are. We don't need the Pharisees to haul us before Jesus or our fellow Christians to find out what punishment we deserve for the mess we're in. What we need are people who will treat us with the same forthrightness, compassion, and understanding that Jesus showed to the woman.

Phoebe

Readers may correspond with both Phoebe and Onesimus by writing to them c/o the Evangelical Visitor, P.O. Box 166, Napanee, IN 46550.

To Canadians who are known as Christians

by John H. Redekop

In this month's "Dialogue," John Redekop addresses the issue of Quebec's possible secession from the Commonwealth of Canada. He is an Anabaptist as well as president of the Evangelical Fellowship of Canada.

As this magnificent and privileged country stumbles along, trying to sort itself out, it is difficult to know what constitutes the best Christian response. Christians disagree and we need to acknowledge the propriety of diverse views.

For me it's crucial to realize at the outset that a sovereign God will not be constrained or hindered by the redrawing of political boundaries, the emergence of new countries, or the unification of previously independent states. Faithfulness in kingdom-building on earth did not require a Northern or a Southern victory in the U.S. Civil War, the division or reunification of Germany, the formation or dismemberment of the Soviet Union, and does not require the continuation of Canada in its present form.

Christian discipleship and obedience in carrying out the Great Commission could continue in either a united Canada or in a bifurcated Canada and an independent Quebec. A thousand years ago only a handful of today's 180 or so countries existed. Neither God's message nor his methods were hindered by that fact.

Awareness of this reality, however, does not mean that Christians should be indifferent about Canadian unity. Far from it! I believe strongly that for some sound reasons Christians should work to retain Canadian unity and promote countrywide good will. Let me explain why, even though God's work can be done in any political configuration, we Christians should do our utmost to prevent the collapse of that great experiment in cooperation which began in 1867.

1. In important ways, Canada can serve as model for other countries.

Since confederation, Canada has developed as a society in which unity could accommodate diversity. The native peoples, then settlers from France and the United Kingdom, and later immigrants

from more than 120 lands have shaped a multicultural country of more than 27 million fortunate people. Canada can serve as a prime example of tolerance and good will when many racial, ethnic, language, and religious groups interact.

At a time when ethnic assertiveness tears apart peoples who had learned to cooperate and stains ever larger areas of God's good earth with blood, the world's people need all the alternative models which have been developed. As extremist nationalism extracts martyrs' blood in ever increasing amount, the restless "nations" need to be reminded that civilization has produced values higher than ethnic autonomy. The reinforcement of tribalism is not the crowning achievement.

2. In specific and practical ways, Canada can show disputing peoples how to resolve ethnic and political disputes.

It's one thing to demonstrate that a

multicultural society can live in peace in a climate of tolerance. It's something else to model how such a situation can be achieved and sustained. By demonstrating how dialogue, compromise, negotiated reassignment of government powers, and a sustained emphasis on minority rights allows numerous diverse groups to flourish, Canada can provide much needed practical guidelines for the world's many multi-ethnic states. A united Canada, able to resolve deep-seated grievances, can show how historical injustices and emotional animosity can be addressed peacefully, through negotiation.

The point bears emphasis. If a relatively prosperous, educated, politically free, and traditionally peaceful Canada cannot handle its ethnic and regional tensions without tearing itself apart, then what hope is there for the vast majority of the world's countries which have bigger

MCC seeks applicants to fill three overseas program management positions. Responsibilities include continent-wide program planning, implementation and oversight, budgeting, problem solving. Administrative experience required; previous MCC experience in the continent preferred. The positions and opening dates are:

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**Mennonite
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Mennonite Central Committee
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17501-0500
(717) 859-1151

problems but a weaker political framework and less of a peaceful tradition?

3. *A united Canada permits Canadians to have a greater presence for good on the world scene.*

If Quebec leaves, then all of us will have a much reduced presence at the United Nations, in the Commonwealth, and in numerous other international organizations. Canada would immediately drop out of the influential G7 economic club, would speak with a weaker voice in opposing apartheid and other gross injustices, would be much less significant as an international peacekeeper, and would play a reduced role in helping the marginalized and struggling peoples of the Third World.

4. *A united Canada enhances the social and economic well-being of Canadians.*

We can be assured that if Quebec separates, then several consequences will follow:

- One or more regions of Quebec would claim a secondary right to secede from Quebec and remain part of Canada. The results could be nasty, perhaps even violent.

- Many people in Canada would retaliate economically against Quebec for breaking up their country. Many would do so despite the known economic costs for all involved.

- French-speaking minorities in Canada would lose many rights. Some

otherwise sensible people, including decision-makers, would behave like rednecks.

- Economic hardships in the Atlantic provinces would be magnified. In part this would be a result of isolation and in part a result of greater resentment in Canada West for having to subsidize Canada East.

Are we Canadians so ethnocentric, so shortsighted, and so narrow-minded that for the sake of our ethnic and regional egos we will opt for an alternative which is disadvantageous for us all?

Since it is so important that Canada remain united, what can be done to promote the cause? The following proposal may hold promise—hear me out.

A recent report from Statistics Canada informed us that 86.2 percent of Canadians claim affiliation with some religious group. All but a tiny percentage identified themselves as Christians. Let that be our starting point.

Harking back to the key Christian teaching that the church is transethnic and transnational, let the members of every Christian denomination strongly assert that their identification with the Body of Christ, through their particular association, takes precedence over their citizenship in any “man-made” political jurisdiction or their membership in any ethnic or language group.

Let Baptists say, “We are Baptists first and Quebecois or Canadians second.” Let Anabaptists say, “Our citizenship has

always been conditional, we confidently assert the primacy of church affiliation over political or ethnic affiliation.” Especially important in this instance, let Roman Catholics insist, “Our church is truly catholic, it recognizes only one line of authority. We will not let ethnic or linguistic divisions take precedence.” Let the Anglicans, the Pentecostals, the Presbyterians, the Plymouth Brethren, the Evangelical Free, the Methodists, the Congregationalists, and the Eastern Orthodox all be true to their creed about primacy of unity in the faith. Let all in the United Church, the Missionary Church, the Associated Gospel Churches, the Reformed Church, the Christian and Missionary Alliance, the Salvation Army, the Church of God, the Church of the Nazarene, and all the other Christian assemblies express the same conclusion and affirm their unity under the Lordship of Christ.

If the self-designated Christian groups in Canada insist on remaining united, then the country will not fall apart. We are the country. We can make ourselves the winners or we can allow ourselves to become the losers.

Are we up to the challenge? Will we be true to what we say we believe? Because I am an optimist and have some confidence in what reflective Christians can accomplish, I am sending this article not only to my own denomination's English and French periodicals, but to others as well. Now I shall hope and wait and pray and act.

Dr. John H. Redekop is Professor of Political Science at Wilfrid Laurier University in Waterloo, Ontario, Canada.

Readers Respond

Anabaptism is not a burden to me!

When I read Dr. Alderfer's title (November 1991 *Visitor*), I supposed he would be writing of a special interest or concern, or a happily accepted costly commitment of the Brethren in Christ. But as I read the article, it became clear that he was saying that the Anabaptist heritage was an element of their past which many Brethren in Christ have wished they could shed.

From my acquaintance with Dr. Alderfer, I believe he was not expressing his own response to the Anabaptist understanding of Jesus and the Scriptures and the Christian life, but rather reporting his findings from Brethren in Christ history and perhaps something of his own observations and experiences in the denomination.

Whatever the attitudes of many

Brethren in Christ past or present, I want the Brethren to label me as an Anabaptist. I accept this “label” happily—as long as the word Christian is added or implied. I have found the Anabaptist articulation of Jesus, the Scriptures, and the Christian life to be the most consistent, cohesive, and distinctly Christian of any theological system from which I have heard. This element of the Brethren in Christ synthesis is the most important to me.

True, Anabaptist concepts and lifestyle will cause one more discomfort in this world, just as our Lord said would be true of his followers. But Jesus brings fullness of joy. His yoke is easy, his burden is light. So count me as an Anabaptist, happy to be one.

Samuel M. Brubaker
Arcanum, Ohio

Contributions Invited for *Dialogue* and *Readers Respond*

Persons contributing to *Readers Respond* (letters to the editor) are encouraged to be concise. Letters may be shortened. All letters must be signed. Occasionally we may decide to withhold names due to special circumstances.

Longer contributions are welcomed for *Dialogue*, a forum for readers to express their opinions on a broad range of topics relevant to the mission of the church and to living the Christian life.

Each article or letter represents the view of the writer, and do not necessarily reflect the official position or policy of the Brethren in Christ Church or this periodical.

Editorial

Last year in this column I reported on two incidents as Linda and I traveled to Michigan for a late summer afternoon at Warren Dunes State Park. The first had to do with our seeing a Hawaiian license plate on a dilapidated station wagon. "I wonder how they got the car here?" I mused out loud, "and *why* did they go to the trouble?"

Later, lying on the sand reading a book about Macintosh computers, I heard a young woman say, "I'm not going into the water until I know the temperature." While several others in her party, already splashing away in Lake Michigan, speculated on how warm it was, a middle-aged woman pulled a large outdoor thermometer out of the water and announced, "It's 83°." Hearing that, the first young woman headed for the lake.

I closed that portion of the editorial with an invitation to readers: If you see a spiritual lesson in either or both of these slightly off-beat snippets of life, jot down your thoughts and send them to "Oddities," in care of the *Visitor*. Several readers took the time to respond, one of them asking the question, "Does answering 'Oddities' make one odd?" (You may hazard an opinion on that after reading the following sample of responses.)

Betty Rosentrater, of Nappanee, commented on both:

"Why did the Hawaii plate seem so odd? The same thing happens constantly.

"Christians often move in and out through the tangled turmoil of today's world. They go on their way to wherever they're going and curious, needy sinners see them pass. People outside the kingdom of God watch as they go past—wondering, questioning, doubting. Sometimes the Christian seems sleek and shiny; but other times rather shabby and sloppy.

"Why are they in this place? How did they get here? What is their purpose here? Where are they coming from? But the Christian rolls on by giving his 'silent witness,' waiting to be asked and well-shielded from those about him by his ever-moving 'car.' And those who see and take note wonder still. They never ask. He never tells. He just keeps rolling along."

"Before jumping into something, it is often wise to ask questions. But we must be careful to ask good questions and be even more careful of whom we seek answers. A thermometer at the beach answered only one question: water temperature. But what of air? Sun's rays? Jagged rocks? Undertow? Holes? Raw sewerage? She could have learned the comfort of the water by sticking in a big toe. Why did she seek advice on *that* from others?"

Oddities . . . [Part 2]

"There are times in life when we don't know where to turn for help, but the decisions are far weightier than beach pleasures or even physical safety. We don't know truth from error, nor even the questions to ask. John 16:13 offers help. The Spirit of God will guide into all truth. We have a safe and sure source."

Ruth Bert, from Mechanicsburg, Pa., had this to say:

"My response to the story of the lady at Lake Michigan is that someone ought to tell the dear soul about toes! There has crept upon us a trust in, and a dependence upon, man and his technological toys—Macintosh computers, etc. [*Ouch! That was uncalled for—ed.*] I have a thermometer which I never fully trust, since the glass column containing the mercury keeps slipping out of line with the numbers on the plate. But even if it works well, a thermometer in the beach bag seems like excess baggage when the toe, or the arm or the leg, might serve well to test the water. And who will be the brave one to take the thermometer into the water?"

"If the point for the lady is to be comfortable in the water, is not the comfort of those already in the water significant evidence? Hypothermia seems unlikely. And is it not her own contact with the water that is the ultimate test?"

"The statistics and perceptions and knowledge of man may well be useful and helpful, and indeed necessary to us; just as the thermometer reading is helpful to the lady of the lake. But woe to us if we refuse to proceed until we have man's go-ahead. If we depend upon man's sinful and error-prone advice, we may miss a delightful swim. Better to have within us the God who knows, and to know his voice.

"God's ways and man's ways often part ways. As our cars 'tell' us when to shift gears and our machines relieve us of computing change for a purchase, and as we speak of artificial intelligence, let us remember in whose image we are made. Let us remember that there is spirit—of God and of man. The unseen is as valid and real as is the seen.

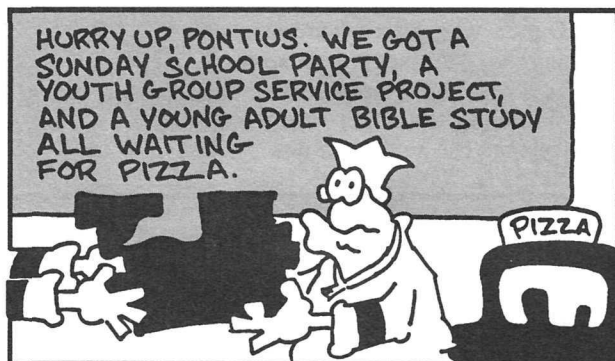
"As the world shifts its focus from people to things, God help us to remember that, if we forget to pack the thermometer, we still can tell whether the water is comfy.

"Traveling light can be nice."

Thanks to those who took time to comment on these "oddities." I know that simply remembering that summer afternoon has helped to cheer my otherwise cold and gray January day here in Northern Indiana. There's nothing odd about that. G

 **Pontius' Puddle**

Bulletins and newsletters reprinting "Pontius Puddle" must pay \$10 for each use to Joel Kauffman, 111 Carter Road, Goshen, IN 46526.



The Back Page

Fishing with the Master

by R. Dale Shaw

Based on Luke 5:1-11

All three of the synoptic Gospels tell the story of Jesus at the shore calling the four disciples to leave their nets and follow him. Only Luke tells the story about Simon Peter's big haul of fish. John also recorded it in his Gospel. Matthew, Mark, or Luke were not part of the disciples at that time, but somehow the story got to Luke's ear and he recorded it.

Simon was tired when Jesus came to him. He had been planning, working, spending—with no results. Jesus insisted that Simon get the nets out again and push the boat back into the water. Simon did as Jesus asked.

I wonder what his attitude was as he pushed the boat out. Did he say to himself, "What does Jesus know? He is a carpenter, not a fisherman."

Did he resign himself to it? "All right, but it's useless."

Did he do it with anger? "Who does he think he is?"

In John's account we read that Jesus told the men to "throw your net on the right side of the boat" (John 21:6). This new direction may have mixed up the men. If they were used to fishing in a particular order with each his having his own job, they probably had to shuffle their positions. Probably one of them was left-handed.

They lowered their nets into the water and immediately realized that their nets had trapped a school of fish so large that the nets began to break.

They signaled their fishing partners in the other boat to come and help them. They pulled in their nets and filled the boats so full they began to sink.

Simon was overwhelmed. He knew

that he was in the presence of someone holy. Success in fishing made him aware of himself as a sinner. All of the fishermen were astonished at their catch of fish.

When Simon said to Jesus, "Go away from me, Lord; I am a sinful man!" Jesus said, "Don't be afraid, from now on you will catch men."

There are several ideas that come to me from this section of Scripture that I believe are important to us.

1. Some of you may be tired like James, John, and Simon were. You have not only worked all night, but all week, all month, and all year. You are not only tired physically from your workload; you are tired emotionally from a job still before you. You are tired spiritually because you have prayed. You have worked, but you are not experiencing success. You may not be very open to others telling you to grab your nets and shove your boat out again.

When John told the story, he said that they did not know it was Jesus who was telling them to throw their nets on the other side. We often respond to ideas in faith that Jesus is speaking.

2. Some of you may be open to some additional thinking because you are not having success or as much success as you want to have. Simon may have grumbled, but he did shove the boat out.

3. Some of you may not want to change directions when it comes to methodology. Many congregations have baptized their methods, and gone to sleep mentally. They are not mentally prepared for ministry, though they may be spiritually prepared.

Not much is said about methods in the New Testament. We need thousands of ideas to penetrate our culture. For you to change to "the other side of the boat" may be inconvenient. You may lose your security.

Our son Darren was three when we rearranged his room. He slept crosswise in his bed for a few nights because he had trouble breaking the north-south manner of sleeping. The anxiety of new

methods may not be greater than the concern of no or few results from our present methods.

4. Faith is built in us when God intervenes in miraculous ways. I remember from my early days of preaching of standing in the office of the church a few minutes before the service was to begin, praying with some of the other leaders that God would intervene in the service in special ways. All of the time I was thinking about the pieces of paper that I had prepared that were to be the message. They often seemed like scraps of paper with trivial words. In faith I went out to the platform and in due time gave the message. Over and over again God worked a miracle and a life was changed.

Simon was overwhelmed when God intervened. Success did not make him proud. Success brought him to his knees before Jesus. And Luke says, "And all his companions were astonished at the catch of fish they had taken."

5. Now Jesus says, "Don't be afraid; from now on you will catch men." Notice the steps in Simon's journey here: He tried on his own and failed. He responded to Jesus' direction. Success caused a spiritual awakening. It caught the attention of others who were astonished. God called him to a new, enlarged fishing ground.

What does God have to say to the Brethren in Christ Church? Let's take some time to listen to his voice. Let's respond to his directions, no matter through whom they come. Let's admit it when we need a spiritual awakening. Let's give leadership that will bring others to an astonishment with God. Let's go forward to new, enlarged fishing grounds.

R. Dale Shaw is bishop of the Canadian Conference of the Brethren in Christ Church. He and his wife Ann Marie and family live in Fort Erie, Ont.



1713 LT 00-00
Earl E Herr
PO Box 278
Martinsburg, PA 16662-0278
USA